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A GUIDE

TO

MODERN GREEK.

BY

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INTRODUCTION.

THE Modern Greek language is the direct descendant of the language of the Byzantine or Eastern Roman Empire (whence its name Romaic), as this was immediately developed from the Alexandrine Greek, or "common dialect," resulting from a blending and merging of all the various Greek dialects when the ascendency of the Macedonian king and conqueror, Alexander the Great, united the various tribes of Greece, and spread their language as the medium of intercommunication among the subjugated populations of his enormous empire. Although the political supremacy of Greece, even in its comparatively bastard Macedonian and Byzantine forms, in which, however, alone it can ever be said to have existed as a united and powerful nationality, has long been a thing of the past, the inherent vitality, and vigour, and self-recreating power of the Greek language have never waned, and in the present day Greek performs much the same office, as the language of the most thriving commercial race in the East, that it did in the days of Alexander's successors. The subjects of free Greece—two millions and a half of souls-are but a fraction of the Greekspeaking population of the East. In the days of Mezzofanti, at the beginning of this century, Greek was still

commonly spoken among the remnants of the ancient Greek colonies on the coast of Calabria, part of the old Magna Græcia in Italy: and even in Sardinia, it is said, there are still Greek-speaking colonies. But however this may be, Magna Gracia, "Great Greece," is still outside the limits of "Little" or "Free Greece." In Bulgaria, in Albania (the ancient Macedonia and Epirus), in Thessaly (which was part of Ancient Greece), in all the islands east of Greece in the Mediterranean Sea, on the coasts as well as far inland in Asia Minor and in Egypt, in many parts of Palestine and Syria, indeed throughout the dominions of Turkey, Greek is the one language which is almost everywhere spoken and understood. A person with a competent knowledge of Modern Greek may travel nearly anywhere in the East without invoking the aid of that most terrible institution of modern tourism, the dragoman, who, by the way, is generally a Greek. This alone is a fact which has only to become duly known and appreciated in order to secure for Greek a foremost place among the modern languages which the ubiquitous English traveller is, or ought to be, anxious to acquire.

But it has another, and, if possible, a still stronger recommendation to our notice. Ten years ago I stated in my book "The Modern Greek Language in its relation to Ancient Greek" (published by the Clarendon Press, Oxford, in 1870), that "Modern Greek is nothing but Ancient Greek made easy." Constant study and converse with Greeks since that period have but served to confirm me in the opinion that that statement is literally correct. But if so, what follows? Why, that the study of Modern Greek is the true key to the mastery of the

classical idiom. This view has been directly or indirectly advocated by some of the foremost educationalists in England. The late John Stuart Mill, in his Rectorial address to the students of the University of St. Andrew's, referring to the growing discontent that so much valuable time was wasted at our schools and universities in learning, or too often not learning, Latin and Greektime which might otherwise be saved for the study of natural science and other essential branches of a liberal education-rightly vindicated the claims of the classics to a prominent place in higher education, not as against, but alongside of, the so-called modern subjects. Why, he pertinently asked, should not time be found for both? And he lays the fault of the dilemma, in which those are placed who in regard to these conflicting claims feel inclined to say in the words of the popular song-

> "How happy could I be with either, Were t'other dear charmer away!"

on the execrably bad system of teaching the classics which prevails amongst us, and which, after consuming four-fifths of the entire time at the disposal of a schoolboy in Latin and Greek, afterwards sends him out into the world not only unable for the most part to take up an easy classic, and read him for pleasure and for profit, but often imbued with a thorough disgust for classical literature. "Why," says Mill, "should not Latin and Greek be taught like any other language? Why should not a man learn the classics as he would learn his mother tongue?" Why, indeed, except perhaps for the obvious reason that it is only within the last few years that even modern languages have been taught on a

rational system, or like our "mother tongue." Still, since the days of Pestalozzi and Fröbel, among all intelligent educationalists the belief has been gaining ground, that the only true method of teaching, both morally and intellectually, is to proceed from the known to the unknown, and not from the unknown to the known; that the learner should be dealt with not as a parrot, but as a human being; that, e. g. we should begin the study of history with the reign of Queen Victoria, and not with the creation of the world; and so on with other subjects.

In accordance with these principles it is well worth consideration whether the student of Latin ought not in England to begin with French, and thence proceed to the cognate and more archaic Romance dialects, as Portuguese, Spanish, Italian, Roumanian, and so on; thence to the older Norman and Provençal, and from them through the later Latin of the period of the decline to the Latin of the Augustan era. Else, to be consistent, why begin with Sallust rather than with Oscan and Umbrian, or the Salian hymns?

But as regards Greek the problem is immensely simplified. Ancient Greek has but one modern representative, which is spoken with comparatively insignificant variations throughout Turkey, Greece, and the Levant. Whoever is thoroughly conversant with Modern Greek will find no more difficulty in reading the Greek Fathers and the New Testament, than an Englishman of the nineteenth century finds in understanding Spenser. The passage from the New Testament or Septuagint to Xenophon is incomparably easier than that from Spenser to Chaucer; and from Xenophon to Thucydides, from Thucydides to the Tragedians, from them to Herodotus,

and from Herodotus to Homer, is far more simple than would be the somewhat analogous transition in English from Chaucer to Piers Plowman, from Piers Plowman to Layamon and Ormin, from them to the Anglo-Saxon of King Alfred, and from the Saxon of King Alfred to the Gothic of Ulfilas.

Indeed, the change which has passed upon the Greek language since Homer's age is so very much slighter than that which English has undergone in the far shorter period intervening between the times of the Saxon kings and the present reign, that there are whole lines of Homer which would scarcely require the alteration of a word to convert them into idiomatic Modern Greek; for example, II. A. 334:—

Χαίρετε, κήρυκες Διὸς ἄγγελοι ἢδὲ καὶ ἀνδρῶν

where only the word ηδὲ is not good Modern Greek, although χαίρετε means now rather "good-bye" than "hail," and ἄγγελοι rather "angels" than simply "messengers." In line 362 of the same book the question τέκνον τί κλαίεις; is good Modern Greek. Far less is the difference when we come to Plato, the first words of whose Republic: κατέβην χθὲς εἰς [τὸν] Πειραιᾶ μετὰ Γλαύκωνος τοῦ ᾿Αρίστωνος, with the single addition of the definite article, which need not have been omitted, might be heard any day in the streets of Athens in the year 1883.

Greek, then, is essentially a living language—the language, unchanged in its main features, of Aristotle, Xenophon, and Demosthenes—and there is no reason why it should not be taught as such. It is impossible to draw any such rigid line of demarcation between Modern and Ancient Greek, as between the language of ancient

Rome and the modern Latin or Romance languages, inasmuch as Greece never suffered that complete break-up of its grammar which befell the Latin language on the dissolution of the Roman Empire. When the scholar has become thoroughly familiar with the Modern Greek declension and conjugation, which for the most part are identical with the classical forms, so far as they go, it will be an easy step to add the dual number, the archaic conjugation in -\mu_t, the perfect tense, and the extended use of case-endings and infinitive moods, almost all of which survive, or have been revived, in isolated phrases even in Modern Greek.

Perhaps in no department of classical learning will the benefit of Modern Greek be more apparent than with regard to accentuation. The rules of prosody are learnt at Eton, Rugby, Harrow, and all our great public schools: rules which are numerous and intricate enough in all conscience, but few and simple by comparison with their exceptions. And what is the result? After seven or eight years' hard study, scarcely the most eminent of living Greek scholars unacquainted with Modern Greek is able to write from memory a single sentence in Greek without the accents being at fault. Let a man be accustomed from the first never to pronounce a single Greek word without its appropriate accent, and he will never be in doubt how to write it, or "hardly ever;" the cases where he might hesitate between a circumflex and an acute being very soon mastered when not only the ear, but the eye and ear together are exercised by writing and reading aloud with due regard to the accent.

PLAN OF THE FOLLOWING WORK.

THE First Part, after discussing the alphabet and pronunciation, contains a story from common life, "Mr. Susamákis' Evening Party," which has been chosen as embodying in its narrative a fair illustration of the literary form of Modern Greek, while its dialogue represents the more colloquial vernacular. Each word and sentence as it comes is grammatically analyzed, repetition being for the most part avoided. When the student has worked diligently through this portion, he will find himself in possession of the main features of Modern Greek accidence and syntax, not learned by rote, as is usually the case, but gathered by actual experience. In the earlier lessons a transliteration is interlined, to facilitate pronunciation; this is dispensed with later on. The idiomatic translation also given with the earlier lessons is dropped when the student may be presumed to have gained an insight into the general structure of the language. At the end of each lesson an exercise, based on the principle of "ringing the changes" on the words and phrases occurring in previous lessons, is added.

In addition to the grammatical analysis, considerable space is allotted to the indication of the philological affinities of each word as it occurs, wherever these are so apparent as to be placed beyond the field of mere conjecture. The comparisons are confined as far as possible to English and those languages with which the average student may be expected to have some

¹ The Greek text of the above is taken from Dr. Daniel Sanders' "Neugriechische Grammatik," founded on Messrs. Vincent and Dickson's "Handbook to Modern Greek." The author is Angelos Vláchos.

acquaintance. Apart from the interest attaching to such investigations, it is believed they will form a most valuable "memoria technica." It is always easier to remember two things than one, provided there is any rational link of association between them. In this part of the work I have followed (when in doubt) that sound and cautious philologist, Georg Curtius, in his "Grundzüge der griechischen Etymologie," 3rd ed., Leipzig, 1869. In order that the reader may see on what principle such comparisons are founded, and may know beforehand what sounds to expect as the representatives of the Greek in the various cognate languages, I have appended a table showing the regular changes which the sounds of words undergo in passing from one language to another of the Aryan family of speech.

Part II. consists of dialogues, to which I have attempted to supply a continuous chain of interest by supposing them to take place on a journey to Greece. In order to relieve the strain which a lengthened perusal of dialogues sometimes occasions, I have shifted the Greek and English respectively from right to left and from left to right, without notice.

Part III. consists of a classified vocabulary, borrowed in the main from the excellent Modern Greek Grammar of Antonios Jeannarakis ("Neugriechische Grammatik nebst Lehrbuch der neugriechischen Volksprache und einem methodischen Wörteranhang, von Antonios Jeannarakis," Hannover, Hahn'sche Buchhandlung, 1877).

Part IV. is an attempt to summarize in a simple form what the student will by the time he has worked through Parts I. to III. actually have learned by practice. This part will be published in a separate form among the series of "Simplified Grammars" commenced by the late lamented Professor E. H. Palmer, and published by Messrs. Trübner. His own Simplified Grammars of Hindoostanee, Persian, and Arabic have been of invaluable use to me as models in the preparation of this portion of the work.

A GUIDE TO MODERN GREEK.

PART I.

The Alphabet.

§ 1. The Greek alphabet of to-day consists of the following letters, the names of which, to be pronounced as far as possible in English fashion, we have given under each character:—

Aa	B β ¢	Γ γ	Δδ	\mathbf{E} ϵ
Ah'lfah.	Vee'tah.	Ghah'mah.	Dheh'ltah.	Eh'pseelon.
ZZ	Ηη	$\Theta \theta \Rightarrow$	Ιι	K «
Zee'tah.	Ee'tah.	Thee'tah.	Eeaw'tah.	Kah'pah.
Λλ	Μμ	Νν	Ξξ	Oo
Lah'mvdhah.	Mee.	Nec.	Ksee.	Aw'meekron.
$\Pi \pi$	Ρρ	Σσς	Ττ	Υυ
Pee.	Raw.	See'ghmah.	Tahv.	Ee'pseelon.
Φφ	Xχ	Ψψ	Ωω	
Fee.	Khee.	Psec.	Awmeh'ghah.	

The letter F ($6a\hat{v}$, vahv), pronounced as β , is only used in ancient (pre-classical) Greek words.

§ 2. Of these letters, a, ϵ , η , ι , o, v, ω , are vowels ($\phi\omega\nu\dot{\eta}\epsilon\nu\tau a$, fawnee'ehnda), while the rest are consonants ($\sigma\dot{\nu}\mu\phi\omega\nu a$, see'mfawnah); and two of the vowels, ι and v, have, in certain positions, a consonantal or quasi-consonantal value.

VOWELS.

§ 3. A sounds always as the English interjection ah! by which syllable we shall always represent it.

E is like the sound of the English interjection eh! but rather broader, with a slight inclination to the sound of a in that. We shall represent it by eh. The nearest approximation in English to the exact sound is that of a in care. Our sound ai or ay in day, chaise, &c., has an ee sound at the end, which must be specially avoided in pronouncing ϵ .

H, I, and Y are phonetically equivalent, though etymologically distinct; they all sound like ee in see, and we shall represent them accordingly.

O and Ω are also indistinguishable in sound. Originally ω was a long or double o. At present, when either stands last in a syllable, it has a tendency to be sounded somewhat longer than when followed in the same syllable by a consonant; and this applies more or less to all the vowels. O and ω both sound like oa in broad, o in lord, or aw in saw. We shall represent them uniformly by aw.

DIPHTHONGS.

§ 4. Although etymologically diphthong means "double-sound" (Greek, $\delta i\phi\theta o\gamma\gamma os$, dhee'fthawngawss), most of the diphthongs at present, as already in the age of Greek grammarians of the Roman period, stand for a single vowel sound, while a few represent a vowel sound followed by that of a consonant. They are as follows:—

At sounded as ϵ in Greek, represented like that letter by *eh* in English.

 $\begin{cases} E_{\iota} \\ O_{\iota} \\ Y_{\iota} \end{cases}$ all sounded as ι or η ; represented by ee.

Ov sounds like oo in mood, and will be represented accordingly. Av sounds as ahv, except before θ , κ , ξ , π , σ , τ , ϕ , χ , ψ , when it sounds as ahf.

Ev sounds, under the same conditions as the foregoing, *ehv* and *ehf* respectively.

Hv as eev or eef, according to circumstances.

Besides the diphthongs proper, there are three so-called improper diphthongs (δίφθογγοι καταχρηστικαί, dhee'fthawngee kahtahkhreesteekeh'), viz. q, η, φ, in which the letter ι (eeaw'tah) is simply written under the vowel in question, but not pronounced.

CONSONANTS.

§ 5. These are divided into simple and compound.

The simple consonants are classified in two ways; first, according to the organs by which they are pronounced, as—

- (a) Lip-letters: β, π, φ, μ.
- (b) Tongue-letters: δ , ζ , τ , θ , ν , λ , ρ , σ .
- (c) Gutturals: γ, κ, χ.

Secondly, according to their qualities, as-

- (a) Liquids: λ, μ, v, ρ.
- (h) Sibilants: ζ, σ.
- (c) Spirants: either (a) sharp, as ϕ , χ , θ , or (β) soft, as β , γ , δ .
- (d) Hard Explodents (tenues): as π , κ , τ .

The true medials or soft explodents are only heard when π , κ , and τ are found in combination with μ and ν .

The compound or double consonants are:-

 ψ , which stands for $\beta\sigma$, $\pi\sigma$, or $\phi\sigma$; and

 ξ , which stands for $\gamma \sigma$, $\kappa \sigma$, or $\chi \sigma$.

With regard to the pronunciation of the consonants the

B sounds as v in English.

 Γ sounds as a rule like German g in Tag, lag, i. e. it is the guttural spirant, just as β is the labial. We shall represent it by gh.

Before the vowels ϵ , η , and ι , or their equivalents among the diphthongs, however, γ has the sound of y in year; while $\gamma\gamma$ sounds as ng in the words anger, longer, stronger, linger, &c., never as the mere guttural n in singer, ringer, &c. This direction will be of little use to North Country people, as they constantly confound these perfectly distinct sounds. A further modification of the sound of γ occurs when $\gamma\gamma$ is followed by ι , η , ϵ , or their equivalents; in this case the sound of the last γ is slightly palatalized, and may be best described as halfway between g and g. We shall represent it by an upright letter, to distinguish it from the surrounding italics, or $vice\ vers\hat{a}$; thus $\tilde{a}\gamma\gamma_{lo}\tau_{lo}\nu$, ah'nggeestrawn, 'a hook;' $\tilde{a}\gamma\gamma_{lo}\bar{\epsilon}\nu$, ahnggee'awn, 'a vessel.'

 Δ sounds as the English th in then, thither, this, that, and all the pronouns and pronominal adverbs in which it occurs. We shall represent it by dh.

Z is the English z, and will be so represented.

⊚ is the English th in thin, thorough, thousand, &c. We shall represent it by th.

K is the English k, save before the vowels ϵ , η , ι , and their equivalents, where it has a slightly palatal sound inclining to ch in *church*, but stopping a good way short of it, except in the Cretan and some other dialects, where it is completely transformed into the English ch, like the Italian c in similar circumstances. We shall represent this modification, as in the case of γ , by an upright letter in the midst of italics, as $\kappa a\iota \rho \delta s$, kehraw'ss, 'time;' $K \nu \rho \iota s$, kee'reeawss, 'Mr.,' 'Lord.' Besides this it is

to be noted that $\gamma \kappa$ is phonetically equivalent in all respects to $\gamma \gamma$.

A is the English l, but before ι , η , v, &c., it sounds almost as ly, i. e. ll in Spanish, lh in Portuguese. We shall represent it by an upright letter in the midst of italics, and $vice\ vers \hat{a}$; e. g. $\lambda \acute{v}\sigma \omega$, $le\acute{e}'ssaw$, 'I may loose.'

M is equivalent to English m. It cannot stand as the last letter in a word.

N is like n in English, but subject to the same modification as λ under like conditions. This will be indicated in our transliteration in the same manner, e. g. $v\hat{\nu}v$, neen, 'now.'

 Ξ is pronounced as English x in six, except when preceded by ν , written γ , in which case it is sounded gz, or like x in example; e. g. $\xi \acute{\epsilon} vos$, xeh'nawss, 'a stranger,' 'guest;' but $\sigma \phi_i \gamma \xi \grave{\nu} \nu$, sfeengzee'n, 'to sphinxes.'

II is sounded as p in English, except when preceded by μ , when it sounds as b; e. g. $\pi a \rho a$, pahrah', 'by,' 'than;' but $\xi \mu \pi o \rho o s$, $\epsilon h' mbawrawss$, 'a merchant.'

P is equivalent to English r in embarrass, but is never pronounced smooth as in hard, bar.

 Σ is always sounded sharp, as the English s at the beginning of a word, except when followed by μ , in which case it has the sound of z; e. g. $\sigma\hat{\omega}$ os, saw'awss, 'safe;' but $\Sigma\mu\hat{\nu}\rho\nu$ a, Zmee'rnah, 'Smyrna.'

T sounds as the English t, except when preceded by ν , in which case it is pronounced as d; e. g. $\tau \acute{o}\nu os$, taw'nawss, 'tone;' but $\acute{e}\nu \tau o\nu os$, eh'ndawnawss, intense.

 Φ is the English f.

X is sounded as the German ch in Bach, or the Scotch ch in loch, except before ϵ , ι , or their equivalents, when it is pronounced as German ch in ich, &c. We shall represent the first sound by kh, and the second by kh, or $vice\ vers \hat{a}$; e. g. $\tau \acute{a} \chi a$, tah'khah, 'perhaps;' but $\tau a \chi \acute{v}$ s, tahkhee'ss, 'swift.'

 Ψ is sounded ps, except when preceded by μ , in which case it is pronounced as bz; e.g. $\psi v \chi \eta$, psee khee', 'soul;' but $\xi \mu \psi v \chi o s$, eh'mbzee khawss, 'animate.'

OTHER SIGNS.

BREATHING.

§ 6. Every vowel or diphthong at the beginning of a word is marked by a sign called a breathing (πνεῦμα, pneh'vmah). This breathing is either smooth (ψιλή, pseelee') or rough (δασεῖα, dhahssee'ah)—sub. προσωδία, prawssawdhee'ah, accentual sign. The smooth breathing is written as a comma over the vowel, the rough as an inverted comma; thus ψδή, awdhee', 'a song;' δδός, awdhaw'ss, 'a way.' As in most of the modern languages of Southern Europe, the rough breathing is no longer heard, but only written. Its presence, however, in cultivated usage is recognized in case a consonant liable to aspiration immediately precedes; such consonants are π, τ, and κ. Thus ἀπὸ ὅλων, ahpaw-aw'lawn, becomes, by elision of the ο, ἀφ' ὅλων, ahfaw'lawn; κατὰ ὅλου, kahtah-aw'loo—καθόλου, kahthaw'loo; οὐχ οὖτως, ookh oo'tawss, stands for οὖκ οὖτως.

The rough breathing is frequently, though not always, written over the ρ at the beginning of a word, as $\dot{\rho}\dot{\rho}\delta o\nu$ or $\rho\dot{\rho}\delta o\nu$, raw'-dhawn, 'a rose.' In the case of two ρ 's coming together in one word, either the aspirate is omitted altogether, or the first ρ has the smooth, the second the rough breathing, as $\theta \dot{\alpha} \rho \rho \rho s$ or $\theta \dot{\alpha} \dot{\rho} \dot{\rho} \rho s$, thal'raws, 'courage.'

In the case of initial diphthongs the breathing is written over the second vowel; if it stands over the first, the two vowels are heard separately; e. g. avlós, ahvlaw'ss, 'a flute;' but avlos, ah'-eelawss, 'immaterial.'

THE ACCENTS.

§ 7. With the exception of the following words:— δ , $\dot{\eta}$ (aw, ee), 'the,' masculine and feminine nominative singular; oi, at (ee, eh),

'the,' masculine and feminine nominative plural; ϵi (ee), 'if;' ω_s (awss), 'as;' $o\dot{v}$, $o\dot{v}\kappa$, and $o\dot{v}\chi$ (oo, ook, ookh), 'not;' $\dot{\epsilon}\kappa$ and $\dot{\epsilon}\dot{\xi}$, 'out of '—all words in Greek are accented.

The accents are three in kind :-

- (a) The acute, ¿ξεῖα (awksee'ah), which indicates that the syllable so marked has the principal stress—a stress which is given much as in English, but usually with a more distinct elevation of tone.
- (b) The grave, βαρεῖα (vahree'ah), which indicates that the syllable has a more decided stress than any unaccented syllable, yet less than one which has the acute accent.
- (c) The circumflex, $\pi\epsilon\rho\iota\sigma\pi\omega\mu\acute{e}\nu\eta$ (pehreespawmeh'nee), in practice no longer distinguishable from the acute, though in theory and origin it is compounded of the acute and the grave. It was held by the ancient Greek grammarians that every unaccented syllable had in reality the grave accent; consequently a word like $\dot{a}\gamma\alpha\pi\acute{a}\epsilon\iota$ (ahghahpah'ee), 'he loves,' might be regarded as if written $\dot{a}\gamma\grave{a}\pi\acute{a}\epsilon\grave{\iota}$. When $\dot{a}\gamma\alpha\pi\acute{a}\epsilon\grave{\iota}$ was contracted to $\dot{a}\gamma\alpha\pi\hat{a}$, the accents 'were supposed to coalesce, and form a kind of musical wave or transition from a higher to a lower key. Hence arose the circumflex, first written ', and afterwards in cursive manuscript rounded into 'or'. It may be assumed that so long as the ι subscriptum was heard in $\dot{a}\gamma\alpha\pi\hat{a}$, so long would the grave accent be heard; and then, when this was no longer audible, only the acute would be so.

The acute accent may stand over either of the two last syllables but one in a word, or on the last syllable when it comes at the end of a sentence or clause; or over a monosyllable interrogative, as τ is, τ i.

The grave accent can only stand over the last syllable of a word, or over monosyllables, as τὸ μικρὸν πτηνὸν ἄδει, 'the little bird sings.' At the end of a clause or sentence the grave becomes acute, as ἄδει τὸ μικρὸν πτηνόν, or ἄδει τὸ πτηνὸν τὸ μικρόν. In writing, the acute is frequently used throughout in place of the grave.

The circumflex accent from the nature of the case cannot stand farther back than the last syllable but one; otherwise we should have to assume before contraction the existence of an acute accent on the last syllable but three, which is inadmissible: thus such a form as $\hat{\eta}\mu\epsilon\theta a$ would presuppose $\epsilon\epsilon\mu\epsilon\theta a$, which is impossible. In the case of an accented diphthong, the accent like the breathing goes with the last vowel, and in case of an initial diphthong is written, if a grave or acute, after, if a circumflex, over the breathing; as $a\tilde{v}\tau\eta$, $a\tilde{\iota}\mu a$, $a\tilde{\iota}$, $a\tilde{\iota}v\sigma s$, $\tau\sigma \hat{\iota}$, $a\tilde{v}\tau a\hat{\iota}$. The relative position of the accent and breathing is the same in the case of the simple vowel, as $a\tilde{\iota}v$, $a\tilde{$

STOPS.

§ 8. These are the comma, κόμμα (kaw'mah) οτ ὑποστιγμή (eepawsteeghmee'), as in English.

Full stop, τελεία (tehlee'ah), as in English.

Semicolon, ἡμίκωλον (eemee'kawlawn), which serves the purposes both of the colon and semicolon in English; it is also called ἄνω στιγμὴ (uh'naw steeghmee') οτ μέση στιγμὴ (meh'ssee steeghmee'), and consists of a dot placed at the top of the line, as ἡ ἐκδίκησις εἶναι γλυκεῖα· ἐν τούτοις ἡ συγχώρησις εἶναι γλυκυτέρα (ee ehkdhee'keesseess ee'neh ghleekee'ah; ehndoo'teess ee seengkhaw'reesseess ee'neh ghleekeeteh'rah), 'Revenge is sweet; notwithstanding, forgiveness is sweeter.'

The sign of interrogation is the English semicolon, e.g. τ is; who?

OTHER SIGNS.

The apostrophe, ἡ ἀπόστροφος (ee ahpaw'strawfawss), does not differ in form or use from our own, as ὑπ' ἐμοῦ (eep' ehmoo') for ὑπὸ ἐμοῦ (eepaw-ehmoo') 'by me.'

§ 9. The coronis, ή κορωνίς (ee kawrawnee'ss), is really the smooth breathing written over a vowel which is no longer initial, simply because two words have coalesced into one, e. g. τοὐλά-χιστον (toolah'kheestawn) for τὸ ἐλάχιστον (taw-ehlah'kheestawn), 'at least.'

The diæresis, or as it is more usually called, τὸ διαλυτικὸν (taw-dheeahleeteekaw'n), is sometimes used to distinguish two vowels separately pronounced from a diphthong, as καϋμένος (kah-eemeh'nawss), 'poor,' from καυμένος (kahvmeh'nawss), 'burnt.'

This sign is indispensable where the syllable has neither accent nor breathing, otherwise these are sufficient to prevent confusion, as we have seen above. It is, however, generally written even where superfluous.

The diastole or hypodiastole, διαστολή (dheeahstawlee') or ὑποδιαστολή (eepawdheeahstawlee'), is simply a comma used not to indicate an appreciable pause, but to distinguish the relative pronoun ὅ,τι (aw'-tee) from the conjunction ὅτι (aw'tee).

N.B. The marking of every accent, and the fact that every syllable of which the sound has once been learnt, is always pronounced with uniform identity and distinctness wherever it may occur, renders the acquirement of a correct pronunciation of the language by the foreigner easier than that of any other European tongue.

We conclude this introductory chapter by a sample of the Greek alphabet as written, with a sentence in cursive characters, which will be found on the following page.

MODERN GREEK AS WRITTEN.

A a.	To	Pp
B. f.	Ho w	£200
I y	RJ	Tl. 0
Dip	Me ja	Do
60	No	Do
26 2	H 3	R
Hn	0.	Wy
ns d	96 0	Wa
, -	-	

Ο Νεός έδολο λούς σύνους δης λμωρίας ως εσανορούδημα δης έν λη άμαρδία σαραρροσύνης. Αξης ὁ άνδρωσος ὅολις είναι ἐρεύδερος και ἐνρέξη μελαξὰ λοῦ ναροῦ ναὶ λοῦ νανοῦ, άμαρλάνων, οἰνειοδερῶς νὰος δάγρες ἐανδόν λαὶς σοιναῖς. Table of the Regular Changes which the Sounds of Words undergo in passing from one Language to another of ins Aryan Family of Speech.

	ALBANIAN.	8,60,68	000	opel		e ii n	ø				йп	k (h) k' g (t)	8 8 ×	hzð	42	P4	Ą	o d	b (g) z f	n n, 10	d	m	rřn	1 l' 10, y final	A	20 80	Δ
	LITHUANIAN.	aeiou	Bood	upd	Δ.	Ħ	11	ë ei	.B.	-	nu	k sz	R z 4	- N	40	q	Đ	Д	Q.	a	n	H	h	1		8 23	A .
	SCLAVONIAN. LITHUANIAN.	B 6 0 0	8.0	iï	april	noya	uy	es oj	ď	до п	8v	kčcs	10 Z Z Z	90 10 10 10	43	d.	Đ	Q.	. Δ	п	Ħ	H	N	-	,	s ch s	Δ ,
OMIG.	OLD HIGH GERMAN.	a i u eo	å ô uo	î e	4	07	ф	ei	ŧ	or o in io		р (g)	k (ch)	g (k)	P	28 B2	43	(c) A J	(d) q	п	ı	H	H			8 (r)	W
TRUTONIO.	Сотиго.	a i u ai au	6 0	i ai	ef	n au	uP	Bi		an in		p (g)	м	50	th (d)	43	ъ	4.4	д	Ħ	d	ш	H		-	(z) 8	Δ.
	TALIANO	8.60	\$ 6 ¢	erel		zi.	p .	ai 8 oi ae oe	20	an o na	1.8	og (Umbr. c)	80	h initial, g in mid.	48		{ fin. d, b mid. Umbr. f.}		f. in. h mid. Usc. & }		a a	· m	h		· ·	8 (r)	Λ
	Свинк.	0 % %	å n w	340	0-3	23	ņ	מו כו סו	å ll å	av ev ov	av nv	¥	٨	×		40	θ	þ	•	γ before gutturals	*	1	0	~	initial	σ, initial	F
	ZEND.	8.60	A	uni	*	Ħ	41	848	āi	no en	ån	k kh c2¢	g gh j zh 4 z	g gh j zh z	t th	d dh	d dh	pf	b (w)	ñй		Ħ	\$4	\$4	P	e ç sh h	٨
	SAMSORIT.	В	4	4		p	ф	40	A.i.	40	du.	k kh k' ç1	200	ghh	t th	ğ	ф	p bp	pp	ņū	ů u	Ħ	14	-	19-19	8 sp	Δ
PRIMITIVE Two-Copy of win	IDEALLY RESTORED.	83	A	141	•	п	ø	ai	Δi	D/B	ang .	м	be	gh	•	P	ф	ď	pp	ů	n	H	See	-	-	cult	>

1 k' = ch in church: \$\omega = 8 palatal sometimes heard in the mouths of

4 gh, z = sound of s in pleasure; or French j; z in Slav. and Albanian, and sz in Lithuanian = sh in English and Zend. children who cannot pronounce our *h.

*c (Zend) = k' Sanccrit, and & Slavonic, while Slav. c = German z pron. to.

*g '= j in English and in Zend. The Albanian k' and g' respectively

are similar.

6 e = yes in year, and is similar to Lithuanian ë. 6 e long, narrow, ay sound inclining to ee.

* g as French e in *lo, de, &c.*9 n French n, German ii.
10 f and u'ike Spanish II and ñ respectively: i. e, liquid,
11 r rough r.

These various transliterations might easily be made more consistent, but only at the expense of disturbing existing usage,

ΠΡΩΤΟΝ ΜΑΘΗΜΑ.—FIRST LESSON.

Praw'tawn mah'theemah.

 $\pi\rho\hat{\omega}\tau o\nu$: neuter nominative of $\pi\rho\hat{\omega}\tau o$ -, superlative degree of $\pi\rho\hat{o}$, akin to English *fore*, of which *first* is also superlative. Hence $\pi\rho\hat{\omega}\tau o\nu$ = 'first.'

μάθημα: from root μαθ-, 'learn;' link-vowel η and noun ending -ματ-, the τ necessarily lost at the end. Hence μάθημα, 'a thing learnt,' 'a lesson.' μαθ- for μανθ-, is kin to English mind.

N.B.—7 cannot stand at end of a word.

'Η έσπερὶς τοῦ Κυρίου Σουσαμάκη.

Ee ehspehree'ss too Keeree'oo Soossahmah'kee.

The evening-party of-the Mr. Susamákis, or Mr. Susamákis' evening-party.

'H: feminine nominative article, kin to English she, and standing for $\sigma \dot{\eta}$; cf. ξ for $\sigma \dot{\xi}$, 'six.'

έσπερὶς = έσπερίδ + ς (nominative ending), from root ἔσπερfor Γέσπερ-, compare vesper, Latin, and stem-ending -ιδ. Hence έσπερὶδ- = 'an even-ing,' i. e. an open evening.

τοῦ: shortened from τοῖο for τόσχο, possessive or genitive of το- (masculine and neuter stem) = the, with which it is cognate.

Κυρίου: for Κυρίοιο, Κυρίοσο, possessive or genitive of Κύριο, 'lord,' 'master,' 'gentleman,' 'Mr.,' 'sir.'

Σουσαμάκη: possessive or genitive of Σουσουμάκη, proper name.

Οἰκογενειακαί σκηναί. Eekawyehneeahkeh' skeeneh'. Domestic scenes.

οἰκογενειακαί: ι = plural nominative ending; α sign of feminine gender; κ makes adjective of οἰκογένεια, 'family,' formed of noun ending -εια, and roots οἶκο- for Fοῖκο-, Latin vicus

¹ The Greeks represent the consonantal value of a by writing that letter inverted and circumflexed, thus, 2.

(vico-s), 'a dwelling,' and γεν-, English kin. Hence οἰκογενειακαί = 'belonging-to-house-kindred,' 'domestic.'

σκηναί: plural of σκηνη-, whence our scene, cognate with sheen, shine.

'Ο Κύριος Παρδαλὸς καὶ ἡ Κυρία Παρδαλοῦ εἶνε Aw Kee'reeawss Pardhahlaw'ss keh ee Keeree'ah Pardhahloo' eeneh The Mr. Pardalós and the Mrs. Pardalós are

προσκεκλημένοι τὸ ἐσπέρας εἰς συναναστροφήν.
prawskehkleemeh'nee taw ehspeh'rahss eess seenahnahstrawfee'n:
invited the evening to a party.

 δ : for $i\delta$, kin to German je in "je länger je lieber," nominative masculine definite article = 'the.'

Κύριος: nominative of Κύριο-.

Παρδαλὸς: nominative of Παρδαλὸ-, proper name.

καὶ, 'and,' kin to Latin que.

Kνρία, feminine of Kνρίο-, accent drawn forward to ι because α is long, 'Mrs.,' 'lady.'

Παρδαλοῦ: for Παρδαλόη, feminine by ending η of Παρδαλό-.

 $\epsilon i \nu \epsilon$: for $\epsilon \nu \tau i$, and that for $\epsilon \sigma \tau i$, from root $\epsilon \sigma$ -, 'be,' cf. English is, and $-\nu \tau \iota$, personal ending = 'they.' It means both [he, she, or it] 'is' and [they] 'are.' Hence $\epsilon i \nu \epsilon$ = [they] 'are.'

προςκεκλημένοι: from πρὸς, 'to,' and κεκλημένοι, nominative masculine plural (by ending ι) of κεκλημένο-, perfect participle passive by reduplication and lengthening of vowel from root κλε-, also καλ-, κελ-, 'call;' not related to call, for κ must = h^2 English, but probably to hal- in halloa! hol- in hollow, hulloo, &c.

 $\tau \hat{o}$: neuter, also crude form of article $\tau o = the$, with which it is cognate.

έσπέρας: indeclinable neuter, from root ἔσπερ- for Γέσπερ-, kin to vesper, 'evening.' The case of τὸ ἐσπέρας is called in

² See table on page 11.

grammars the accusative of time; it means here 'for the evening.'

eis, 'to,' preposition always with accusative case.

συναναστροφήν, accusative case of συναναστροφή-, from root στρεφ-, 'turn,' whence, with changed vowel usual in forming nouns, στροφ-ή-, 'a turning' + σὺν = 'together,' ἀνὰ, 'up,' 'about.' Hence συναναστροφή-, 'a turning about together,' the literal equivalent of 'conversation,' from Latin con-, 'together,' versa-, 'turn about' = 'conversazione' (Italian), i. e. company, party.

EXERCISE I.

Ο Κύριος Παρδαλὸς καὶ ἡ Κυρία εἶνε προςκεκλημένοι εἰς οἰκογενειακὴν συναναστροφήν. Ἡ ἐσπερὶς τοῦ Κυρίου Παρδαλοῦ. Τὸ ἐσπέρας εἶνε προσκεκλημένοι ὁ Κύριος καὶ ἡ Κυρία. Ἡ σκηνὴ εἶνε οἰκογενειακή.

In the evening [there] is a party. The domestic scene. The gentleman and the lady are invited. Mr. and Mrs. Pardalós are at the party for the evening.

ΔΕΥΤΕΡΟΝ ΜΑΘΗΜΑ.—SECOND LESSON.

Dheh'ftehrawn mah'theemah.

δεύτερον: from δεν-, strengthened from δν- in δύο, our tvo + τερον, neuter nominative of τερο-, comparative ending of adjectives. Hence δεύτερον = two-er, twoth, or second.

'Ο Κύριος Σουσαμάκης ὑπάλληλος τοῦ γραφείου ὅπερ Δw Kee'reeawss Soossahmah'keess eepah'leelawss too ghrahfee'oo aw'pehr [The] Mr. Susamákis clerk of-the office which

διευθύνει ὁ Κύριος Παρδαλὸς, ἐνυμφεύθη πρό τινων dheeehfthee'nee aw Kee'reeawss Pardhahlaw'ss ehneemfeh'sthee praw'teenawn manayes [the] Mr. Pardalos, had married before some

μηνῶν τἢ ἀγαθἢ συμπράξει τοῦ προῖσταμένου του, meenaw'n tee ahghahthee' seembrah'ksee too praweestahmeh'noo-too, months with the kind help of-the principal of him,

πλουσίαν νύμφην ἐκ Πατρῶν ἔχουσαν μὲν ἕνα ploossee'awn neem'feen ehk Pahtraw'n eh'khoossahn mehn eh'nah a rich bride from Patras having indeed one

ἀφθαλμὸν ὀλυγώτερον αὐτοῦ, ἀλλ' εἰς ἀποζημίωσιν awthahlmaw'n awleeghaw'tehrawn ahttoo' ahl' eess ahpawzeemee'awsseen eye less than-he, but for compensation

τοῦ ἐλλείποντος ὀφθαλμοῦ, δεκαπέντε ἔτη ἡλικίας too ehlee'pawndawss awfthahlmoo', dhehkahpeh'ndeh eh'tee eeleekee'ahss of the lacking eye, fifteen years of-age

περισσότερα, και είς ἀποζημίωσιν τῶν περισσευόντων pehreessaw'tehrah keh eess ahpawzeemee'awsseen tawn-behreessehvaw'ndawn more, and for compensation of-the excessive

δεκαπέντε ἐτῶν, τριάκοντα πέντε χιλιάδας dhehkahpeh'ndeh ehtaw'n, troeah'kawndah peh'ndeh kheeleeah'dhahss fifteen years, thirty - five thousands

δραχμῶν προῖκα. dhrahkhmaw'n pree'kah. of-drachms dowry.

ὑπάλληλος: nominative masculine of ὑπάλληλο-, compounded of ὑπὸ, 'under,' for $\sigma v \pi$ ò, kin to Latin sub, and ἄλληλο-, a reduplicated form of ἄλλο- standing for ἄλλο, and kin to Latin alio-, our el in else, &c. = 'other.' Hence ἄλληλο- = 'one another,' ὑπάλληλο- = 'under one another,' 'subordinate,' 'clerk.' Similarly formed are $\kappa \alpha \tau$ -άλληλο- (from $\kappa \alpha \tau$ ὸ, 'according to,' and foregoing) = 'fit,' 'suitable,' and $\pi \alpha \rho$ άλληλο- (from $\pi \alpha \rho$ ὸ, 'beside,' &c.) = 'side by side with each other,' 'parallel.' Observe prepositions ending in α and α , except $\pi \rho$ ό, lose these syllables in composition. Not so the ì of $\pi \epsilon \rho \iota$.

 $\tau \circ \hat{v}$: originally $\tau \circ \sigma \circ v_0$, from root $\tau \circ v_0 = the + \sigma v_0$, genitive (masculine and neuter) ending = 'of the.'

γραφείου: genitive of γραφείο-, as τοῦ of το-. Observe change of accent. The theory of this is as follows:—Every syllable in Greek not having the acute accent', or high tone, is supposed to

have the grave `, or low tone. $\gamma\rho\alpha\phi\hat{\epsilon}\hat{i}o$ -, four syllables, contracts to $\gamma\rho\alpha\phi\hat{\epsilon}\hat{i}o$ -, the ' and the ` combining to form ` or `, the circumflex. But $\gamma\rho\alpha\phi\hat{\epsilon}\hat{i}ov$ is contracted from $\gamma\rho\alpha\phi\hat{\epsilon}\hat{i}ov$, and as the acute cannot stand further back than the third syllable in Greek, it follows that in the old form of $\gamma\rho\alpha\phi\hat{\epsilon}\hat{i}ov$ it could not have fallen on the ϵ ; hence the combination $\hat{\epsilon}\hat{i}=\hat{\epsilon}\hat{i}$ could not arise. From this we get the general rule—first, that the circumflex can never stand further back than the second syllable; and, further, that in no case can it be followed by a contracted syllable. It may be followed by a long syllable not arising from contraction, e.g. $\pi\delta\lambda\epsilon\omega$ s, $\hat{\rho}\iota\nu\delta\kappa\epsilon\rho\omega$ s.

γραφείο- is from root γραφ-, cognate with which, + an s lost in Greek, we have scrib-, Latin, schreib, German, and shrive, English (the priest writing down the confessions of the penitent) + είο-, noun ending with local meaning. Hence γραφείο = 'writing-place,' 'office.'

 $\delta\pi\epsilon\rho$: from δ , neuter (also root form) of relative pronoun (see above) + $\pi\epsilon\rho$, intensive or emphatic particle, kin to *per*, Latin, far, English, in sense of 'very.' Hence $\delta\pi\epsilon\rho$ = literally 'the very one which.'

διευθύνει: from διὰ for δΓιὰ, kin to δύο, also to two, twice, be-tween, a preposition here meaning 'in two [or more] directions' $+ \epsilon \mathring{\iota} \theta \nu \nu$, verbal stem from root $\epsilon \mathring{\iota} \theta \acute{\nu}$, 'straight' = 'straighten.' Hence $\delta \iota \epsilon \nu \theta \acute{\nu} \nu$ = 'straighten in all directions,' 'control,' 'direct,' like Latin di-rig-, in dirigere. $-\epsilon \iota$ = 3rd person singular, 'he,' 'she,' or 'it,' corresponding to English ϵ . Hence $\delta \iota \epsilon \nu \theta \acute{\nu} \nu \epsilon \iota$ = 'directs.'

ἐννμφεύθη: ἐ-, sign of past time placed before every past tense; ννμφεν-, verbal stem from νύμφη, 'bride,' the suffix -εν meaning 'be,' 'become '—hence ννμφεν- = 'become a bride ;' -θη = 'he was' or 'was.' Hence ἐννμφεύθη = '[he] was become a bride to,' i.e. a bride was given to him, or he married (transitive). With νύμφ-η are connected Latin nubeo, and the English derivative, nuptials.

 $\pi\rho\delta$, kin to English -fore, fore-, &c. = 'before;' a preposition construed with genitive case.

τινων: stem τιν- for κ̄τιν-, kin to Latin qui-s, English which, &c. = 'some' + genitive plural ending -ων; accent thrown back upon $\pi\rho\delta_r$

μηνων: stem μην-, kin to month, moon, &c. + same ending -ων. $τ\hat{\eta}:$ stem τη- (feminine form of definite article) + ι , sign of dative, now written underneath called iωτa subscriptum, meaning 'by the' or 'with the.'

 $\mathring{a}\gamma a\theta \mathring{\eta}$, ending as in $\tau \mathring{\eta}$: stem $\mathring{a}\gamma a\theta$ - means 'good' or 'kind,' by suffix - θ -, from root $\mathring{a}\gamma a$ -, which appears in $\mathring{a}\gamma a\mu a\iota$, 'I admire,' $\mathring{a}\gamma a\nu$, 'very.'

συμπραξει: ι as above, added to σύμπραξε-, modified from σύμπραξε-, from root πρακ-, 'do' + συμ- (as single word σὺν) = 'with,' old form ξὲν for κὸν, kin to Latin cum, con-, Italian and Spanish con, Portuguese com + noun ending -σι- = -ing. Hence σύμπρακ-σι-, written σύμπραξι- = 'a doing-with' or 'doing together,' 'co-operation,' 'aid,' 'help;' thus, τŷ ἀγαθŷ συμπράξει, 'with the kind aid.' The dative is here used in an instrumental sense. This phrase is a resuscitation of classical usage. The popular modern Greek would be μ è τὴν ἀγαθὴν σύμπραξιν.

τοῦ, explained above, only here masculine, not neuter.

προϊσταμένου: πρὸ as above, only here in composition = 'fore,' 'before ;' -ov ending as that of τοῦ, &c. ; μεν-, participial suffix corresponding to English -ing, only that it is not primarily active and transitive, but, as here, passive, middle, or intransitive in meaning ; ἱστα- for σιστα-, imperfect (reduplicated) stem from root στα-, kin to sta- in stand. Hence τοῦ προϊστα-μενου = 'of the before-standing-one,' i. e. principal.

του: the grammatical form the same as τοῦ explained above, but in sense a modern relic of the old Homeric meaning of το-, which was not 'the' but 'he.' Hence του without the accent as enclitic, or with it as proclitic, means 'of him,' 'his.' τοῦ προϊσταμένου του, 'of his principal.'

πλουσίαν νύμφην: in both these words the ν is the sign of the objective or accusative case. Subtract it, and we get the stems πλουσία·, νύμφη-, respectively. νύμφη- as above; πλουσία-, feminine adjective formed by suffix σια-, from root πλου- for πλεο-, kin to full. Hence πλουσία = 'rich.'

έκ: before vowels έξ, kin to Latin ex, e, ec (in compounds), 'out of,' 'from.'

Πατρῶν: genitive plural, contracted from Πατράων (hence circumflex), from Πάτραι, of which the accusative plural Πάτρας, 'Patras,' from its frequent occurrence has become the name by which foreigners know the town.

ἔχουσαν: ν as above; ἔχουσα-, feminine participle imperfect active for ἔχουτσα, which cannot stand in Greek, from ἔχουτ-, participial stem + σα-, feminine suffix; -οντ- answers to our 'ing,' and is cognate with the German ending -end in habend, liebend, &c.; ἔχ- means 'have,' probably for σέχ-, and cognate with German Sieg, 'victory,' i. e. the holding out against, or successfully withstanding an enemy. Hence ἔχουσαν = 'having,' or more idiomatically, 'with.'

μèν: a little word or particle hard to render, and seldom rendered in English. 'Indeed' is its nearest equivalent, but is too strong. The German zwar almost exactly answers in sense and use.

«να: for «ναν, which is likewise the popular form; «ν- means one, to which it may be related; -αν is accusative ending.

όφθαλμὸν: v accusative ending; stem ὀφθαλμὸ-, 'eye,' from root ὀπ-, originally ὀκ-, 'see,' with which Latin oculus and German Auge, English eye, from Anglo-Saxon eage, are akin, + θαλμό-, a suffix of obscure derivation. The word is masculine.

όλιγώτερον: ending -ον as in ὀφθαλμὸν; ὀλιγώτερ-ο-, comparative of ὀλίγο-, which is made up of adjectival suffix -ο + root λίγ-, with prefix (merely phonetic, and in some dialects, notably in modern Romaic, wanting) ὀ-; λιγ- seems to stand for an

original $\lambda \iota \kappa$, with which are probably cognate, Low Dutch leeg or laag, and English low, perhaps also least.

αὐτοῦ: ending as in τοῦ, &c.; αὐτὸ-, masculine personal pronoun, = 'he,' 'him,' &c.

ολιγώτερον αὐτοῦ, literally 'less of him,' i. e. less than he. Various prepositions or cases are used in different languages to express this relation. In Hebrew and the Semitic languages generally min, 'from,' is employed. In the north of England they say "better till him," i. e. better to him. We ourselves say "my elders," "my betters," where 'my' is possessive or genitive.

ἀλλ' = ἀλλὰ, the -a being cut off before the following vowel; ἀλλὰ for ἀλζά, cognate with alius, alias, &c., in Latin, and with ἄλλος for ἄλζος in Greek, means literally 'otherwise;' hence 'moreover,' 'but.'

eis, see above; here equivalent to 'for' or 'as.'

ἀποζημίωσιν: ν as above; σ ι as above in -πρακ- σ ι-; ἀποζημίω-, with σ lengthened in derivation from ἀποζημιο-, verbal stem meaning 'to compensate,' 'indemnify;' from ἀπὸ, 'from,' and ζημία, old form δαμία, cognate with damnum, and dem in indemnify. Hence ἀποζημίωσι- = 'indemnification.'

έλλείποντος: -os, genitive masculine ending; -oντ- explained above, cf. ἔχουσα; ἐλλείπ- for ἐνλείπ-, from ἐν, 'in,' and λειπ-, strengthened imperfect stem from root λιπ- for λικΓ-, kin to Latin licv-, root of linquo, &c.; λικΓ- meaning 'leave' or 'fail.' Hence ἐλλιπ-, 'lack,' 'be wanting.' τοῦ ἐλλείποντος ὀφθαλμοῦ, 'of the lacking eye.'

δεκαπέντε: δέκα, kin to decem, Gothic taihun, German zehn, our ten; πέντε for πέμπε, German fünf for fümf, our five for fife, and that for finf. Hence δεκαπέντε = ten + five = 'fifteen.'

ἔτη: for ἔτεα, old form Γέτεσα, from stem Γέτεσ-, kin to Albanian Γίτς, 'year,' Latin vetus, 'old;' a being neuter plural ending, here accusative after ἔχουσα.

ήλικίας: s, sign of genitive singular; -ία-, substantive suffix, making noun of ήλικ-, adjectival stem, meaning literally "how great;" hence "how old;" thus ήλικία = '[a certain] age.'

περισσότερα: a as in ἔτεα; -ότερ- as in ὀλιγότερον; περισσ- (for περι-κ)-, formed from root περ-, kin to fur- in further, meaning 'abounding,' 'excessive.' Hence περισσότερα = 'more,' or 'more excessive.' Of the adjective περισσὸ- ἢ- ὸ-, there is another form, the later Attic περιττὸ-, κ.τ.λ. But περιττὸ- when used in Modern Greek means 'superfluous,' the old classical sense, whereas περισσότερο- is the only comparative form in use, and signifies simply 'more,' as already in the New Testament.

των: genitive plural of τò-.

περισσευόντων: -ων as in τῶν, τινῶν, κ.τ.λ.; -οντ- as explained above; περισσευ-, verb from περισσ-, meaning 'to be in excess.' Hence τῶν περισσευόντων, 'the being-in-excess,' 'the excessive.'

έτων: for έτέων; hence circumflex; cf. Πατρών.

τριάκοντα: from τρια- = 'three' (in composition), and -κοντα, an ending answering in sense to -ty in English. Hence τριά-κοντα = 'thirty.'

χιλιάδας: ending -as for aνs, accusative plural feminine; -aδ-, substantive suffix used to form a collective noun from numeral χιλι- (o- a- o-) = 'thousand.' Hence 'a thousand.' χίλι- is probably connected with χιλὸ- 'straw,' Latin hilo- hilum, from the difficulty of counting straws in a stack.

δραχμῶν: ending as above; for δραχμάων: stem δραχμά-, literally 'a handful;' kin to δράσσομαι for δράκομαι, 'I lay hold of:' μα being verbal substantive suffix. The nominative singular is δραχμή. The Greek δραχμή, in modern as in ancient times, is about $8\frac{1}{2}d$. of our money.

προῖκα: for προῖκαν, accusative singular of προῖκ- for πρόκι-, 'dowry;' probably kin to Latin procus, 'suitor,' precor, 'I pray,' German fragen, 'ask.'

³ Observe, however, that in forming degrees of comparison, o follows a long, ω a short vowel, in the preceding syllable.

IDIOMATIC ENGLISH TRANSLATION OF THE ABOVE.

Mr. and Mrs. Pardalós are invited out for the evening. Mr. Susamákis, clerk at the office managed by Mr. Pardalós, had married, a few months before, a rich bride from Patras, with one eye less than himself, 'tis true, but as a set off to the eye that was wanting, with fifteen years' seniority, and as a set off to the fifteen extra years, with thirty-five thousand drachms of dowry.

EXERCISE II.

Mr. and Mrs. Susamákis are invited out for the evening. Mr. Pardalós had married a wife a few months before. He had married a wife with a dowry. He had married one eye less, but a dowry of thirty-five thousand drachms. Fifteen years' seniority are as an indemnity for one eye less.

'Ο Κύριος Σουσαμάκης εἶνε ὑπάλληλος τοῦ Κυρίου Παρδαλοῦ. 'Ο Κύριος διευθύνει τὸ γραφεῖον. Τὸ γραφεῖον ὅπερ διευθύνει ὁ Κύριος Σουσαμάκης εἶνε τὸ γραφεῖον τοῦ Κυρίου Παρδαλοῦ. 'Η Κυρία Παρδαλοῦ εἶνε προσκεκλημένη τὸ ἐσπέρας εἰς συναναστροφήν. 'Η Κυρία ἔχει προῖκα τὴν ἡλικίαν. 'Ο Κύριος ἐνυμφεύθη πρό τινων μηνῶν νύμφην πλουσίαν μὲν, ἀλλὰ ἔχουσαν ἕνα ὀφθαλμὸν ὀλιγώτερον, καὶ δεκαπέντε ἔτη περισσότερα αὐτοῦ.

TPITON MAOHMA.—THIRD LESSON.

Tree'tawn mah'theemah.

Tpt-, kin to English three.

'Ο ὄλβιος Σουσαμάκης ἐσυλλογίσθη τὸ κατ' ἀρχάς εἰς Aw aw'lvecawss Soossahmah'keess ehseelawyee'sthee taw kaht'arkhah'ss eess The fortunate Susamakis thought at first in

πανηγυρισμον τοῦ σπουδαίου τούτου εὐτυγοῦς Kai spoodheh'-oo pahneeyeereezmaw'n too tootoo keh ehfteekhoo'ss celebration of the important this and happy

συμβεβηκότος τοῦ βίου του, νὰ δώση χορὸν εἰς seemvehveekaw'tawss too vee'oo too, nah dhaw'ssee khawraw'n eess event of the life of-him, that he-should-give a-ball to

τούς παρανυμφους την αὐτην τῶν γάμων του ἔσπέραν toos pahrahnee'mfoos teen ahftee'n tawn ghah'mawn-too ehspeh'rahn the wedding-guests the very of-the marriage of-him evening;

εἰχε δὲ μάλιστα παρακαλέσει καὶ ὑπαξιωματικόν τινα cekkeh dheh mah'keestah pahrahkahleh'ssee keh cepahksecawmahteekaw'n-deenah he-had too actually begged also a non-commissioned officer

φίλον του νὰ τῷ προμηθεύση ἐκ τῆς στρατιωτικῆς fee'lawn-doo nah taw prawmeetheh'ssee ehk teess strahteeawteekee'ss friend-of-him that him he-should-procure from the military

μουσικής εν φλάουτον, εν κλαρινέττον, καὶ εν τρομπόνι, moosseekee'ss ehn flah'ootawn, ehn klahreeneh'tawn, keh ehntrawmbaw'nee band a flute, a clarionette, and a trombone,

ήτοι ἕνα πλαγίαυλον, ἔνα ὀξύαυλον, καὶ μίαν
 ee'tee eh'nah plahyee'ahvlawn, eh'nah awksee'ahvlawn, keh mee'ahn
 or-in-other-words a sideways-pipe, a shrill-pipe, and a

βαρυσάλπιγγα ώς γράφουσι σήμερον οι νεοφώτιστοι vahreessah'lpeengghah awss ghrah'foossee see'mehrawn ee neh-awfaw'teestee heavy-trumpet as write to-day the newly-enlightened

τῆς γλώσσης καθαρισταί, ὅπως τὸ ἐναρμόνιον αὐτῶν teess ghlaw'sseess kahthahreesteh', aw'pawss tawehnarmaw'neeawn ahftaw'n of the language purifiers, in-order-that the harmonious of-them,

μέλος πτερώση τοὺς πόδας τῶν προσκεκλημένων.
meh'lawss ptehraw'ssee tooss paw'dhahss tawn prawskehkleemeh'nawn.
strain might-wing the feet of-the invited-ones.

ολβιος: ολβιο- + s, sign of nominative. Probably for σόλβιος, cf. Latin salvus, whence "salvation," German selig, English silly, the old meaning of which was 'happy.'

ἐσυλλογίσθη: form as ἐνυμφεύθη (see above), from stem συλλογιδ-, δ becoming σ before θ; συλλογιδ- is a verbal stem λογιδ- compounded with preposition συν (see above), formed of λόγο-, 'word,' 'ground,' or 'reason;' hence λογίζομαι for λογί διομαι (the z being added for imperfect tenses), 'I reason.' συλ-

λογίζομαι, 'I reason with myself,' 'I think.' In older Greek, when the σvv was still felt as a separate word, the augment ϵ was inserted between it and the verb, thus $\sigma vv\epsilon \lambda ο \gamma i \sigma \theta \eta$ instead of $\epsilon \sigma v \lambda \lambda ο \gamma i \sigma \theta \eta$.

κατ': for κατὰ before vowel, preposition construed with accusative in sense of 'at;' elsewhere with genitive it means 'against,' or 'down on to,' as κατ' ἀρχῶν, 'against principles,' κατὰ γῆs, 'down on to the earth.'

 $d\rho\chi$ às: stem $d\rho\chi$ à- + s for νs, accusative plural ending = 'beginnings.' Hence κατ' $d\rho\chi$ às, 'at beginnings,' 'at first.' With this is cognate $d\rho\chi$ ω, 'I am first,' 'I rule;' Sanscrit arhâmi, Zend arey, 'deserve,' 'be noble,' whence the word Aryan, i. e. the noble or ruling race.

Observe the Greeks say τὸ κατ' ἀρχὰς, 'the at first,' instead of 'at the first.'

πανηγυρισμὸν: ν sign of accusative after ϵ is (see above); πανηγυρισμὸ-, μὸ- = verbal substantive ending, making noun of verbal stem πανηγυριδ- (δ becoming σ before μ); πανηγυρίδ- is also a substantive stem, and means 'fair,' 'merry-making,' from πῶν (for πάντ) = 'all,' and ἢγυρ- or ἄγυρ-, bye-form of ἀγερ-, root ἀγερ-, 'to gather.' Hence 'a gathering of all,' 'a general gathering.' From root ἀγερ- is formed also the noun ἀγορά, 'a market-place,' whence ἀγοράζω (ἀγοράδω), 'I market,' 'I buy.'

σπουδαίου, genitive neuter of σπουδαΐο- (observe accent), from substantive stem σπουδά- + adjective suffix ι 0- ι α-. Σπουδά-means 'haste,' 'zeal,' 'earnest.' It stands for στουδά-, τ having become π through the influence of the vowel sound o0, which is a lip-vowel; and answers to the Latin studium, studeo, &c., whence our study.

εὐτυχοῦς: contracted from εὐτυχός = adjective stem εὐτυχέ(σ) + os, genitive ending, from εὐ, 'well,' and root τυχ-, 'to hit,' 'strike,' 'hap;' εὐ stands for ἐσὺ, Sanscrit su for asu, and is perhaps cognate to root as, Greek ες = 'be,' preserved in English is: according to Pope's view, "whatever is, is right."

συμβεβηκότος: for σὺν + βεβηκότ, reduplicated participle perfect active, from root βa - for γa -, English come + genitive ending -os. The insertion of κ is common but not invariable in the formation of perfects. The active perfect is a classical, not a vernacular, form. $\sigma v \mu \beta a$ - meaning 'come together,' or 'go together;' hence 'happen,' τὸ $\sigma v \mu \beta \epsilon \beta \eta \kappa$ òs means 'the happening,' 'the event.'

βίου: from βίο-, 'life,' cognate with Latin vivus, vita, &c.

và : relic of iva, conjunction, 'that.'

δώση: δο-, lengthened in formation to δω-, 'give' + σ , sign of a rist or momentary tense, and η , subjunctive third person ending = 'he may:' here = 'he should' or 'might,' but on account purely of the context, the subjunctive having no power in itself to distinguish past from present. This can only be done in the indicative by the prefix $\dot{\epsilon}$. - η stands for - $\eta \tau \iota$, as in the present indicative - $\epsilon \iota$ does for - $\epsilon \tau \iota$. The falling out of a consonant, especially σ or τ between two vowels, is a constant characteristic of Greek etymology. $\nu \dot{\alpha}$ δώσ η is the Modern Greek way of saying 'to give,' the use of the infinitive being extremely limited.

χορὸν: for ν see above; χορὸ-, probably originally the enclosed green where dances took place, kin to χόρ-τος, 'grass,' 'sward,' Latin hortus, English garden and yard.

τοὺς: for τὸνς = τὸ-, 'the' + νς, sign of accusative plural.

παρανύμφους: ending as above; παράνυμφο- (observe accent) from παρὰ, preposition meaning 'by,' 'along with,' and νύμφα-, 'bride.' Hence παράνυμφο-, 'bride-attendant,' 'wedding-guest.'

την = τη-, 'the' (feminine) + ν, sign of accusative; cf. συναναστροφην, νύμφην.

αὐτὴν: ending as above; αὐτὴ-, feminine form of αὐτὸ-, explained above.

γάμων: ending as in τ ῶν, κ.τ.λ.; γάμο-, 'marriage;' cf. γαμβρὸς for γαμ-ρός, 'kinsman by marriage,' Latin gener, English kin, kindred.

 $\epsilon \hat{l}\chi \epsilon$: shortened from $\tilde{\epsilon}\epsilon \chi \epsilon$, in which $\tilde{\epsilon}$ = sign of past time, $\epsilon \chi$ = 'have,' and ϵ signifies 'he.' Hence $\epsilon \hat{l}\chi \epsilon$ = 'did have-he,' i.e. he had.

 $\delta \hat{\epsilon}$: adverbial conjunction; the English too, German zu, Dutch te, the two latter, however, differing in use.

μάλιστα: superlative of μάλα, 'much;' hence = 'very much,' 'actually,' 'indeed.' It is the commonest word for 'yes' in Modern Greek.

παρακαλέσει: παρακαλε-, from παρὰ and καλε-, explained above = 'call to one's side,' 'beg,' 'ask' + -σει, classical -σαι, ending of first aorist infinitive active; used in Modern Greek to form the compound pluperfect εἶχε παρακαλέσει, 'had asked.'

ὑπαξιωματικόν: from ὑπὸ for συπὸ, kin to Latin sub, 'under,' and ἀξιωματικὸ-, from ἀξίωμα, which is formed from verbal stem ἀξιο- (Modern Greek, ἀξιον-), 'to count worthy,' 'to claim,' 'to demand,' from ἄξιο-, 'worthy,' and this from root ἀγ-, 'to bring' + adjective suffix -σιο-, whence ἄγσιο- = ἄξιο-, 'to be brought,' 'worth taking.' Hence ἄξιο + ματ- with vowel lengthened in composition gives us ἀξίωματ-, 'a claim,' 'demand,' 'dignity,' 'office;' hence with adjective suffix ἀξιωματικὸ-, 'an officer,' ὑπαξιωματικὸ-, 'an under-officer,' 'a non-commissioned officer.'

 $\tau \iota \nu a$ (cf. $\tau \iota \nu \hat{\omega} \nu$ above): for $\tau \iota \nu a \nu = \tau \iota \nu + a \nu$ (accusative ending) = 'some,' 'a;' used here, as elsewhere the numeral, for the indefinite article. Observe loss of accent thrown back on preceding word, of which the grave becomes acute.

 $\phi i \lambda o \nu = \phi i \lambda o + \nu$, 'a friend; perhaps kin to $\phi \nu \lambda \dot{\eta}$ (from root $\phi \nu$, English be) = 'race,' 'kindred.'

 $\tau \hat{\varphi}$: $\tau \acute{\phi}$ + ι , dative = 'him,' 'for him.'

προμηθεύση: ending, &c., as in δώση; προμηθευ-, from προμηθέ-, originally προμηθές-, 'thoughtful,' 'provident.' Hence προμηθεύω, 'I am thoughtful,' 'I provide,' 'procure.'

 $\tau \hat{\eta} s : \tau \hat{\eta} + s$, genitive ending = 'of the,' feminine.

στρατιωτικής: ending as above; κη-, adjectival suffix; στρατιωτιfor στρατιώτη-, 'a soldier'—this from στρατιά-, 'an army.' Hence στρατιωτικό- ἡ- ὸ-, 'military.'

μουσικής: adjective used as substantive, formed similarly to above, from μοῦσα, 'a muse,' 'music;' μοῦσα stands for μόν-σα, σα = feminine ending, as elsewhere; μον- is kin to mind, mental, &c.

Ev: neuter and crude form of numeral.

φλάουτον = φλάουτο (Italian flauto) + ν , neuter nominative, vocative or accusative ending; so κλαρινέττον. τρομπόνι for τρομπόνιον, later form of τρομπόνιν. Hence, dropping ν , τρομπόνι, from Italian trombone.

πλαγίαυλου: from πλάγιο— 'sideways,' and αὐλὸ-, 'a pipe' or 'flute.' This, like the following, is a manufactured Greek word employed by modern purists to supplant the foreign importation given above. Observe change of accent in composition.

όξύαυλον: as above, with όξύ- = 'shrill,' 'sharp.'

βαρυσάλπιγγα: βαρὸ-, originally γαρὸ-, kin to gravis, Latin, 'grave' + σάλπιγγ- + $a(\nu)$, accusative singular ending = 'trumpet.' The suffix - ι γγ- individualizes. The root σ αλπ- for σ Γαλπ- is probably kin to swallow, schwalbe.

γράφονσι: for γράφοντι, from γραφ-, 'write,' our grave in engrave, Latin scrib-ere; also kin to 'scrub,' 'rub.' The s before the original Indo-Germanic k probably preserved it as g in the Teutonic languages, or as c in scrub, whereas in rub it has first become h, according to Grimm's law, and then disappeared. For the identity of scrub and rub, cf. German schreiben and reiben.

σήμερον (old form τήμερον): from ἡμερ-, root of ἡμέρα, 'day,' and τ-, root consonant of article, once demonstrative. Cf. τώρα for τῆ ὧρα, 'now.'

oi: nominative plural masculine of &-, 'the.'

νεοφώτιστοι: from νεο-, our new, and φωτιστο, verbal adjective (observe accent) from φωτίζ-, formed (like λογίζ- above)

from $\phi\hat{\omega}\tau$ for $\phi\acute{a}o\tau$, 'light,' formed in turn by substantival suffix $o\tau$ - from ϕa -, 'show,' 'declare;' cf. Latin fama, 'fame,' fa-ri, 'to speak,' &c.

γλώσσης = γλωσση-, Ionic form of γλώσσα- for γλώκζα, 'tongue.'

N.B.—These Ionic forms are retained only in genitive and dative. The nominative and accusative are γλώσσα, γλώσσαν.

καθαρισταὶ: from καθαριζ-, 'cleanse,' formed (as above) from καθαρὸ-, 'clean' + suffix τὰ- sign of agent + ι , sign of nominative plural.

όπως (originally ὅπωτ): old instrumental case used for adverb of stem ὅπο- (for ὅ-κ--), 'which' (cf. ὅπου, genitive in locative sense 'where,' &c.) = 'by which means,' 'how,' 'in order that.'

ἐναρμόνιον: compounded of ἐν, 'in,' and ἀρμονία-, 'harmony;' -μονία- being derivative suffix added to root ἀρ-, 'to fit,' being kin to our ar in arm, and also to li in lid, the German Glied, &c.

 $\mu \acute{\epsilon} \lambda_{os}$: nominative neuter of stem $\mu \acute{\epsilon} \lambda_{e\sigma}$, 'a strain;' means also 'a limb,' 'member,' and is perhaps a bye-form of $\mu \acute{\epsilon} \rho_{os}$, 'part.' Cf. Milton's "linked sweetness long drawn out." See p. 54.

πτερώση: ending as in προμηθεύση, κ.τ.λ.; πτερο-, formed (like ἀξιο-) from πτερὸ-, 'a wing.' Hence 'to wing,' 'to make fly.' πτερὸ- is kin to our feather, transposed for πετ-ρό-; root π ετ- = 'fly.'

πόδας: for πόδανς, from πόδ-, our foot.

προσκεκλημένων: classical passive participle genitive plural, from προσκαλε-, explained above.

IDIOMATIC ENGLISH TRANSLATION.

The lucky Susamákis thought at first of giving a ball, in celebration of this happy event in his life, to the wedding guests, the very evening of his marriage; and he had even asked a non-commissioned officer of his acquaintance to procure for him from the military band, a flute, a clarionette, and a trombone, or, as our modern purists of to-day would write it, a

side-pipe, a shrill-pipe, and a bass-trumpet; in order that their melodious strains might give wings to the feet of the guests.

EXERCISE III.

Mr. Susamákis thought how (ὅπως) he might give wings to the feet of the wedding guests, in celebration of this happy event in his life. The very evening of the wedding he invited a non-commissioned officer. The melodious strain is fortunate. The modern purists (of our language) write to-day.

Οἱ παράνυμφοι εἶνε προσκεκλημένοι αὐτὴν τὴν ἐσπέραν τῶν γάμων. Ὁ ὅλβιος Κύριος εἰς πανηγυρισμὸν τῶν γάμων του ἐσυλλογίσθη νὰ προμηθεύση ἐναρμόνιον μέλος ἐκ τῆς στρατιωτικῆς μουσικῆς ὅπως πτερώση τοὺς πόδας τῶν προσκεκλημένων παρανύμφων. Εἶχε φίλον τινα ὑπαξιωματικόν. Πλαγίαυλον, ὀξύαυλον καὶ βαρυσάλπιγγα γράφουσι σήμερον εἰς τὴν γλῶσσαν των ἡ νεοφώτιστοι καθαρισταὶ αὐτῆς.

TETAPTON MAOHMA.—FOURTH LESSON.

τέταρτον: for κθέτθαρτον; cf. Latin quatuor, 'four.'

'All' ϵ îta $\mu\epsilon$ $\tau\epsilon$ $v\acute{o}\eta\sigma\epsilon$, $\sigma\kappa\epsilon$ $\phi\theta\epsilon$ is $\ddot{o}\tau\iota$ $\delta\dot{\epsilon}v$ $\ddot{\eta}\tau o$ Ah'l ee'tah mehtehnaw'eesseh, skehfthee'ss aw'tee dhehn ee'taw But then he-changed-his-mind, considering that (it) not was

καλου và παρατείνη Tò μεταξύ της στέψεως Kal. kahlaw'n pahrahtee'nee taw mehtahksee' teess steh'pseeawss nah keh good thathe-prolong thebetween wedding and

της ατομονώσεως αὐτοῦ χρονικὸν διάστημα καὶ teess abpawmawnaw'sseeawss ahftoo' khrawneekaw'n dheeah'steemah keh the retirement of-him time's space and

ἀπεφάσισε νὰ ἀναβάλη εἰς προσφορώτερον καιρὸν τὸν ahpehfah'sseessee nah ahnahvah'lee eess prawssfawraw'tehrawn kehraw'n tawn resolved that he-defer to a more suitable season the

χορευτικον των γάμων του πανηγυρισμόν. khawresteekaw'n tawn ghah'mawn-doo pahneeyeereezmaw'n. duncing of-the marriage-of-him celebration.

είτα, 'afterwards,' 'then;' kin to Latin ita.

μετενόησε = μετ' for μετὰ (Gothic mith, our with; cf. we, wir, and South German mir; kin to mit are probably wieder and wider, a kind of comparative of the preposition. The meaning in all languages fluctuates between 'with' and 'again' or 'against;' cf. withstand, widerstehen. In Greek μετὰ in composition has the latter sense) $+ \epsilon$, sign of past time as above $+ \nu o \epsilon$, verbal stem from root $\nu o \epsilon$ - for $\nu o \epsilon$ -, our know (whence $\nu o \epsilon$ - for $\nu o \epsilon$ -, 'mind') $+ \sigma$, sign of a orist or instantaneous action $+ \epsilon =$ 'he.' Hence $\mu \epsilon \tau \epsilon \nu \circ \tau \circ \tau \circ \tau$ he changed his mind,' 'he repented;' $\mu \epsilon \tau \circ \tau \circ \tau \circ \tau \circ \tau$ and 'repentance,' the common New Testament words.

σκεφθεὶς: for σκεπθὲντς = σκεπ-, transposed for σπεκ-, Latin spec-, as in spectaculum, specula, spectrum, inspicio, &c., German spähen, our spy, 'to look, see, regard, consider' + θεντ-, stem of passive aorist participle + s, sign of masculine nominative agreeing with Σουσαμάκης understood. The passive is here used in a middle or deponent sense; cf. German sich umsehen, 'to look about one,' and circumspect, which means 'looked about.' Hence σκεφθεὶς = 'having reflected' or 'reflecting.'

ὅτι: made up of two relative pronouns, ὅ, cf. ὅπερ above, and τι for κ $F\iota[\nu]$, cf. τινῶν above; τι $[\nu]$ being neuter of τιν-. Here used to link clauses, i. e. as conjunction; cf. similar use of English 'that,' French que, &c.

δὲν: for οὐδὲν, i.e. οὐδὲ ἔν, 'not even one,' hence 'nothing,' 'naught,' and so in Modern Greek 'not.'

 $\tilde{\eta}\tau_0$: for $\tilde{\epsilon}\epsilon\sigma\tau_0 = \tilde{\epsilon} + \text{root }\tilde{\epsilon}\sigma$, English is, see above, $+\tau_0$, sign of 3rd person singular in past imperfect tense of middle or passive verbs. Hence $\tilde{\eta}\tau_0 = \text{`he was.'}$

καλὸν: neuter nominative of καλὸ-, masculine or neuter stem of root καλ-, kin to hale, English, meaning 'good,' 'fair,' &c.

παρατείνη: for παρατένση (cf. προμηθεύση, κ.τ.λ.), from παρὰ, 'along,' and $\tau \epsilon \nu$, 'stretch,' kin to our thin. Hence ν à παρατείνη, 'that he stretch,' or 'to extend.'

N.B.— σ after liquids is dropped, and the foregoing vowel lengthened by way of compensation.

μεταξὺ: for μεταξὺν = μετὰ + ξὺν (see above) = 'togetherwith,' 'among,' 'between.'

στέψεως: for στεπσεως, genitive after preposition of stem στέπ-σι-, literally 'crown-ing. All words thus formed are feminine. στέπ-σι- is for στέφ-σι-, the root στεφ- itself however seems to have been modified from στεπ-, kin to Latin stipare, 'to crowd,' German Stift, Stufe, and Stapfen, our step. The original notion was that of fixing firmly down; hence in Greek στεφ- means 'crown,' στέφος, neuter, and στέφανος, masculine, 'a wreath' or 'crown,' and from the bridal wreath στέφω and στεφανόω (Modern στεφανόνω) mean 'to marry.'

ἀπομονώσεως: formed like στέψεως from ἀπομόνωσι-, from ἀπὸ + verbal stem μονο-, from stem μόνο-, 'alone.' Hence ἀπομόνωσις, 'sequestration,' 'withdrawal, 'retirement.'

χρονικὸν: adjective neuter accusative, from stem χρόνο-, 'time;' probably kin to χορὸς in sense of limit (see above).

διάστημα: from διὰ for δ̄τὰ, kin to two, tween, in the words in two, between, 'apart' + $\sigma\tau\eta$ -, lengthened in derivation from $\sigma\tau$ a- and $\mu\alpha(\tau)$, substantive ending. Hence, 'what stands between,' 'the space.' χρονικὸν διάστημα, 'time-space,' or 'space of time.'

ἀπεφάσισε: formed like μετενόησε from ἀπὸ, 'off' or 'from,' and φασιδ-, from φάσι-, formed like στεψι-, κ.τ.λ., from root φα-, 'say.' Hence ἀποφασίζω, 'I say off,' i. e. make up my mind, decide.

νὰ ἀναβάλη: from ἀνὰ, 'up,' 'away,' 'off,' and βαλ-, 'put;' ending as in παρατείνη, κ.τ.λ. Hence νὰ ἀναβάλη, 'to put off,' 'defer.'

προσφορώτερον: formed like δλιγώτερον from πρόσφορο, and that from πρὸς, 'to,' and φορ- modified in nominal stems from φερ-, our bear, Latin fer-. Hence πρόσφορο, 'fit to be brought to,' 'applicable,' 'suitable.'

καιρὸν (nominative, καιρὸς) = καιρὸ- + ν, 'season,' 'weather,' 'time.'

χορευτικὸν: χορευτικὸ- $+ \nu$; χορευτικὸ- formed like χρονικό κ.τ.λ., from χορεύ-, 'dance' (verb), from χορὸ-, 'a dance' or 'ball.

IDIOMATIC TRANSLATION.

But afterwards he thought better of it, reflecting that it would not be well to prolong the interval between his wedding and his retirement, and he decided to put off to a more convenient season the celebration of his wedding by a ball.

EXERCISE IV.

Ο χορευτικὸς πανηγυρισμὸς τῶν γάμων δὲν ἦτο καλός. Ο καιρὸς δὲν ἦτο πρόσφορος εἰς τὸν χορευτικὸν πανηγυρισμόν. Τὸ χρονικὸν διάστημα μεταξὺ τῶν γάμων καὶ τοῦ χοροῦ ἦτο προσφορώτερον. Δὲν εἶναι καλὸν νὰ ἀναβάλη ὁ Κύριος τὴν ἀπομόνωσίν του. Ἐσυλλογίσθη νὰ ἀναβάλη τὸν χορὸν, ἀλλ' εἶτα μετενόησε καὶ ἀπεφάσισε (decided on) τὸν χορευτικὸν πανηγυρισμὸν τῶν γάμων του, εἶχε δὲ μάλιστα προςκαλέσει τοὺς παρανύμφους.

It is not good to extend the interval of time. The season was suitable, but the celebration (nominative) was not. He decided to procure a military band, but afterwards he changed his mind, reflecting that it was not suitable to defer his retirement. He decided to give wings to the feet of the guests, and therefore he invited them $(\pi\rho\sigma\sigma\epsilon\kappa\dot{\alpha}\lambda\epsilon\sigma\dot{\epsilon}\tau\sigma\upsilons)$ to the celebration of his wedding by a dance. The time between his marriage and his retirement was less than $(\mathring{\eta})$ he decided to be (Gr., that it was) suitable.

ΠΕΜΠΤΟΝ ΜΑΘΗΜΑ.—FIFTH LESSON.

πέμπτον is precisely our fifth, for fimfth.

Οὕτω λοιπὸν μετά τινας μῆνας, ἡμέραν τινα πέμπτην Oo'taw leepaw'n mehtah'-teenahss mee'nahss, eemeh'rahn-teenah peh'mbdeen Thus then after some months, one-day fifth

της εβδομάδος, ωραία ἐπισκεπτήρια δίκην teess chvdhawmah'dhawss, awrch-ah chpeeskehptee'recah dhee'keen of-the week, beautiful cards in-the-form

μετριοφρόνων προσκλητηρίων διενεμήθησαν είς τοὺς mehreeawfraw'nawn prawskleeteeree'awn dhee-ehnehmee'theessahn eess tooss of-modest invitations were-distributed to the

γνωρίμους καὶ φίλους τοῦ Κυρίου Σουσαμάκη ὧν ἔν ghnawree'mooss keh fee'looss too Keeree'oo Soossahmah'kee awn ehn acquaintances and friends of-the Mr. Susamákis of-which one

καὶ ὁ Κ. Παρδαλὸς ἔχον οὕτω—˙Ο Κύριος
 chlahveh keh aw K. Pardhahlaw'ss ch'khawn oo'taw — Aw Kee'reeawss
 received also the Mr. Pardalós, running thus — The Mr.

καὶ ἡ Κυρία Σουσαμάκη παρακαλοῦσι τὸν Κύριον καὶ teh ee Keeree'ah Soosahmahkee pahrahkahloo'ssee tawng-Gee'reeawn keh and the Mrs. Susamákis beg the Mr. and

 $\dot{\tau}$ ην Κυρίαν Παρδαλοῦ νὰ λάβωσι $\dot{\tau}$ ην καλοσύνην νὰ teeng-Geree'ahn Pardhahloo' nah lah'vawssee teeng-gahlawssee'neen nah the Mrs. Pardalós that they-have the goodness that

πάρωσι τὸ τζά $\overline{\iota}$ εἰς τὴν οἰκίαν των τὴν Κυριακὴν, pah'rawssee taw tsah'ee eess teen eekee'ahn-dawn teeng-Geereeahkee'n, they-take the tea at the house of-them the Sunday

δέκα Νοεμβρίου εἰς τὰς ὀκτὰ τὸ ἐσπέρας. dheh'kah Naw-ehmvree'oo eess tahss awktaw' taw ehspeh'rahss. ten(th) of-November at the eight the evening.

οὖτω: before a vowel οὖτως, for οὖτωτ, old instrumental case, from demonstrative οὖτο-, 'this,' = 'thus.'

λοιπὸν: neuter accusative absolute of λοιπὸ, verbal adjective, from root λιπ-, 'leave,' with which it is cognate. Hence λοιπὸν as adverb = 'what is left,' i.e. accordingly, therefore; first used in this sense by Polybius, afterwards in New Testament. Formerly οὖν for ὄντ, i.e. 'being,' was employed in this sense.

μετά: with accusative = 'after.' Observe accent.

τινὰς: for τινὰνς, accusative plural of stem τιν-. Loses accent when enclitic.

 $\mu \hat{\eta} vas$: for $\mu \hat{\eta} vavs$; see above.

ημέραν = ημέρα, 'day' + ν; accusative of time.

τινὰ: for τινὰν, accusative, masculine, or feminine; here feminine.

πέμπτην: 'fifth,' here 'Thursday,' as explained by της έβδομάδος = έβδομάδ-, + os, genitive ending; from ἕβδομο-, 'seventh,' adjective of ἐπτὰ, 'seven,' for σ επτὰν, itself softened from ἔπτομο-; cf. Latin septem, septimus. ἐπτὰ(ν) is probably a byeform of ἐπτὸν, i. e. σ επτὸν, verbal adjective from ἔπ- (σ επ-), 'to follow,' and this for σ εκ-; ἐπτὰ meaning perhaps, originally, 'the following,' 'the next,' like secundus for sequendus in Latin: counting being in early times on the fingers, in which seven would be the second of the second series, as two was of the first. This is Professor Sayce's suggestion.

ώραῖα: from ώρα-, our year, Latin hora + ι, adjectival suffix + α, neuter plural ending. Hence ώραῖα = 'seasonable,' 'fair,' 'beautiful.'

ἐπισκεπτήρια: from ἐπὶ, 'upon,' σκεπτ, verbal adjective stem of σκεπ- (see above) + substantive suffix -ήρια, neuter plural nominative of -ήριο, meaning the instrument with which a thing is done. Hence ἐπισκέπτομαι meaning 'I visit;' ἐπισκεπτήρια are 'visiting-cards.'

δίκην = δίκη, 'form,' 'fashion' + ν ; accusative and as adverb, meaning 'in the form of'—as we say, 'the shape of,' without 'in.' δίκη also means 'a form of law,' 'justice,' 'trial,' &c.

μετριοφρόνων: genitive plural of μετριόφρον-, from μέτριο-, 'measured,' 'moderate,' and φρον-, 'thinking.' Hence μετριοφρόνων, 'modest.'

προσκλητηρίων: formed like ἐπισκεπτήρια from προςκλητ-, verbal adjective stem of root προςκλε- (κλα- καλ-); see above. Hence προσκλητήρια, 'cards of invitation.'

διενεμήθησαν: δι (for διὰ) + ϵ , sign of past + νεμη, lengthened

stem of root $\nu \epsilon \mu$ -, 'arrange,' 'assign' + $\theta \eta$ - = d, sign of passive + $\sigma a \nu$ = 'they.' Hence $\delta \iota \epsilon \nu \epsilon \mu \eta \theta \eta \sigma a \nu$ = '[they] were distributed.'

τους: for τονς.

γνωρίμους: for γνωρίμους, accusative plural of γνώριμο- = stem γνωρ-, as in gnarus, ignoro, &c., from root γνοβ-, know + -ιμο-, adjectival ending. Hence γνώριμο-, 'a knowable' or 'known one,' 'an acquaintance.' γνώριμοι, nominative of γνωρίμους (observe accent), 'acquaintances.'

φίλους: for φίλους, from root φιλ-, 'dear,' whence also φιλέω, 'I love,' 'I kiss,' literally 'I am a friend of.'

ων: for ὄων, genitive plural of ô-, relative.

 $\delta \lambda \alpha \beta \epsilon = (\epsilon + \lambda \alpha \beta = ' \text{take}' + \epsilon = ' \text{he}') = ' \text{did-take-he}'$ = '[he] took,' 'received.'

έχον: for έχοντ, literally 'having,' here 'running' or 'reading.'

παρακαλοῦσι: for παρακαλέοντι = stem παρακαλε- + οντι = 'they.'

λάβωσι: for λάβωντι = λάβ-, 'take' + ωντι, 'they may," subjunctive. Observe $\lambda a\beta$ - is a orist or instantaneous stem, viz. the simple root. The imperfect is $\lambda a\mu\beta a\nu$ -, putting in μ and adding $a\nu$; $\lambda a\mu\beta \acute{a}\nu$, 'I take,' ἔλαβον or ἔλαβα (Modern), 'I took,' ἐλά $\mu\beta a\nu o\nu$ (a), 'I was taking.'

καλοσύνην: from καλο- + -σύνη- = -ness. Hence καλοσύνην, 'goodness.' The ending ν has been so often explained that we shall not mention it again, unless for some special reason.

 π άρω σ ι = π αρ + ω σ ι, explained above. π αρ- is for ϵ παρ-, from ϵ πι, 'up,' and ϵ ρ-, 'take.' Imperfect stem, π αίρν-.

τζάι: the Chinese word, sometimes declined to the extent of a genitive, τοῦ τζαίου. An alternative is the more Greek-looking form τὸ τέιου, τοῦ τείου, from the French thể.

οἰκίαν: feminine formed from masculine stem οἶκο- for Fοῖκο-, Latin vico- (nominative vicus), 'a house,' 'a dwelling.'

των: 'their,' 'of them;' cf. του above.

Κυριακὴν: from Κυριακὸ- ὴ-, adjective by suffix -κ- from Κύριο-, 'Lord.' Hence Κυριακὴ = (dies) dominicus or -a. Cf. Spanish domingo, French dimanche, &c.; 'the day of the Lord,' 'Sunday.'

δέκα: cardinal used for ordinal, explained above.

τὰs: i. e. ὥραs, 'hours.' ὀκτὼ: Latin octo, our eight. τὸ ἐσπέραs: accusative of time.

IDIOMATIC TRANSLATION.

Accordingly, in a few months, one Thursday, some beautiful cards in the form of modest invitations were distributed among the friends and acquaintance of Mr. Susamákis, one of which was received by Mr. Pardalós, and ran as follows:—"Mr. and Mrs. Susamákis request the favour of Mr. and Mrs. Pardalós' company to tea on Sunday, the 10th of November, at eight o'clock in the evening.

EXERCISE V.

Οὕτω λοιπὸν διενεμήθησαν τὰ ἐπισκέπτηρια τοῦ Κυρίου Παρδαλοῦ.
*Ο Κύριος Παρδαλὸς ἦτο γνώριμος καὶ φίλος τοῦ Κυρίου Σουσαμάκη.
*Η Κυρία ἔλαβε προσκλητήρια δίκην μετριοφρόνων ἀλλὰ ὡραίων ἐπισκεπτηρίων ἐχόντων οὕτω.
*Ο Κύριος καὶ ἡ Κυρία Παρδαλοῦ ἔχουσιν τὴν καλοσύνην νὰ πάρωσι τὸ τζάϊ εἰς τὴν οἰκίαν τῶν φίλων καὶ γνωρίμων των Κυρίου καὶ Κυρίας Σουσαμάκη. Τὴν πέμπτην, δέκα Νοεμβρίου εἰς τὰς ὀκτὰ τὸ ἐσπέρας οἱ γνώριμοι τοῦ Κυρίου ἐσυλλογίσθησαν νὰ πάρωσι τὸ τζάϊ εἰς τὴν οἰκίαν του.

The lady and gentleman are invited to take tea at the house of their friends and acquaintances. Beautiful visiting cards in the form of modest invitations were distributed on a Thursday. Thursday is the fifth of November and the fifth day of the week. After a few months and a few days he altered his mind and decided thus. Mr. Pardalós received some modest invitations in the form of visiting cards. Sunday is the first day ($\dot{\eta}$ $\pi \rho \dot{\omega} \tau \eta \dot{\eta} \mu \dot{\epsilon} \rho a$) of the week.

EKTON MAOHMA.—SIXTH LESSON.

 $\tilde{\epsilon}$ κτον: for $\sigma \dot{\epsilon}$ κτον, adjective, from $\tilde{\epsilon} \dot{\xi}$ ($\tilde{\epsilon}$ κ-s), 'six.' The s, though an integral part of the word, is lost in the process of composition in Greek. Cf., however, sextus in Latin.

N.B.—The interlinear transliteration is henceforth dispensed with.

Σημειωτέον ότι την ημέραν ταύτην έξέλεξεν ή άβρα To-be-noted that the day this chose the fine πρόνοια της Κυρίας Σουσαμάκη καθότι την Κυριακήν foresight of the Mrs. Susamákis forasmuch-as the Sunday έκείνην συνέπιπτεν ή έπέτειος της έορτης του νεαρού coincided the yearly of-the festival of-the youthful της συζύγου-ό Σουσαμάκης έκαλείτο 'Ορέστης-καί ή of-her consort (the Susamákis was-called Orestes) and the νεόνυμφος Πασιφάη εσκεφθη ὅτι προσφυέστατον ἦτο νὰ new-wed Pasiphae reflected that most-fitting was-it that πανηγυρισθώσι διὰ τοῦ αὐτοῦ χοροῦ καὶ διὰ τοῦ αὐτοῦ be-celebrated by the same ball and by the same κυπέλλου τεΐου ο τε γάμος της καὶ ή έορτη τοῦ cup of-tea both-the marriage of-her and the festival of-the συμβίου της. spouse of-her.

Σημειωτέον = σημειο-, verbal stem from σημεῖο-, and that from σημα(τ)-, verbal substantive from root ση- (not found) + suffix τε, meaning 'to be' + neuter ending ον = '[It is] to be remarked.'

ταύτην: feminine stem ταύτα- (η-), answering to masculine τοῦτο- = 'this.'

 $\dot{\epsilon}$ ξέλεξεν: for $\dot{\epsilon}$ ξέλεγσεν = $\dot{\epsilon}$ ξ, 'out' + ϵ , sign of past time + λ εγ-, root = 'choose' + σ , sign of first agrist, instantaneous

tense $+ \epsilon(\nu)$ (for $\epsilon \tau$) = 'he,' 'she,' or 'it' (3rd person). Hence $\hat{\epsilon} \xi \hat{\epsilon} \lambda \hat{\epsilon} \xi \epsilon \nu$, ['she,' i. e. $\pi \rho \hat{\epsilon} \nu \alpha \alpha$] 'chose.'

πρόνοια: for πρόγνοια (cf. ἄγνοια, 'ignorance,' and Modern Greek ἔγνοια for ἔννοια, i. e. ἔν-γνοια) = πρὸ, kin to for, fore, and γνοια- = γνο + ια, ια being feminine nominative stem. Hence πρόγνοια, πρόνοια, 'foreknowledge,' 'prudence' (providentia), 'foresight.'

καθότι: for κατ' ὅτι, i.e. κατὰ ὅτι. Though the rough breathing (') is not heard in Greek, classical tradition requires π , τ , κ to be changed to their corresponding aspirates when immediately followed by '. $\kappa \alpha \theta \acute{o} \tau \iota = \text{literally 'according that' or 'according as.'}$

 $\epsilon \kappa \epsilon i \nu \eta \nu$: demonstrative pronoun, formed from demonstrative adverb $\epsilon \kappa \epsilon \hat{\imath}$, 'there,' by formative suffix ν - σ -, ν - η -.

συνέπιπτεν: συν, see above; ε as before; πιπτ-, reduplicated, imperfect, or frequentative stem (cf. sist-, ἴστα-, κ.τ.λ.) for πίπετ-, from root πετ-, Sanscrit pat-, 'to fly,' 'leap,' 'fall' [upon]. From same root are probably Latin petere, 'to seek,' our find (by nasalization); also $\pi \tau \epsilon \rho \acute{\nu} \nu$, English feather, &c.; -εν as above. Hence συνέπιπτεν, imperfect, 'coincided,' i. e. would coincide.

ἐπέτειος = ἐπέτειο + ς: masculine and feminine nominative; ἐπέτειο- = preposition ἐπ- for ἐπὶ + ἔτες-, 'year' + ιο, adjectival stem, masculine, feminine, neuter. Hence ἐπέτειος = 'on-the-year,' 'yearly.' The lost F of ἔτος for Fέτος appears as aspirate in the Modern Greek form ἐφέτος for ἐπέτος, 'this year,' i. e. in (the current) year; cf. "to-day" for "this day." ἡ ἐπέτειος [ημέρα] = 'the anniversary [day].'

νεαροῦ: from νεαρὸ-, from νέο-, 'young' + adjectival suffix ρο-= -ish. Hence νεαρὸ-, 'youngish,' 'youthful.'

συζύγου: from σὺν + ζυγὸ-, 'yoke,' whence adjective and substantive σύζυγο- (observe accent), 'yoke-fellow,' the Latin conjug- (nominative conjux for conjugs), 'consort,' 'husband,' 'wife;' masculine or feminine.

 ϵ καλείτο + ϵ + καλέ-(see above) + ϵ το + 'he was;' contracted from ϵ καλέετο; hence '[he] was called.'

'Ορέστης: from stem 'Ορέστα- $(\eta-)$ + ς; literally, perhaps, 'a mountaineer:' ὅρες- = 'mountain' + τα- τη- = 'man who does, or has to do with,' like ending eer.

νεόννμφο + ς: from νέο- and ννμφ-, see above; masculine or feminine; here feminine.

Πασιφάη, literally 'bright to all:' from $π \hat{a} \sigma \iota$ for $π \hat{a} \nu \tau + \sigma \iota$, dative plural ending $+ \phi \hat{a} \eta$, kin to $\phi \hat{a} \circ s$ for $\phi \hat{a} \circ \tau$, 'light.'

προςφυέστατον = πρὸς + φυ-, our be + ες-, adjectival suffix + τατο + ν = superlative suffix with neuter accusative (also nominative) ending. Hence προςφυέσ- = 'grown-to,' 'fit,' 'natural,' 'proper',' προφυέστατον, 'most fitting.'

ἐσκέφθη: formed like ἐσυλλογίσθη from root σκεπ-, see above. πανηγυρισθῶσι: for πανηγυρισθῶντι = πανηγυριδ + θ, sign of a rist or instantaneous passive + ωντι, ending, 3rd person plural = 'they,' lengthened from indicative ending οντι; cf. - $\hat{\eta}$ for -ε̂t, above, &c.

διὰ: for δΓιὰ, 'through,' 'by means of;' see above. In this sense construed with genitive.

αὐτοῦ: after article = 'same;' before article, 'very,' or 'it self;' or in Modern Greek also 'this,' 'that;' e.g. διὰ αὐτοῦ τοῦ χοροῦ (δι' αὐτοῦ τοῦ χοροῦ), 'by the dance itself;' διὰ τοῦ αὐτοῦ χοροῦ, 'by the same dance.'

κυπέλλου: neuter (nominative κύπελλον), a diminutive from obsolete root κύπο- or κύπο-; in Modern Greek κοῦπα, 'a cup.'

 $\overset{\circ}{\circ}$ $\tau\epsilon$: $\tau\epsilon$, bye-form of καὶ pronounced κὲ, but always enclitic like Latin *que* and Sanscrit *cha*. Hence $\overset{\circ}{\circ}$ $\tau\epsilon$, 'both the ;' observe accent thrown back from τ ὲ to $\overset{\circ}{\circ}$, which, else unaccented, has now the acute.

 ϵ ορτή: for ϵ -Fορ- τ -ή, containing, perhaps, root var, our vare, 'to keep,' 'observe,' kin to Latin vereor, reverentia, &c. + nominal suffix τa - ($\tau \eta$ -). Hence ϵ ορτή, 'a ceremony,' 'festival;' the ϵ seems like the ϵ in ϵ βρ ϵ , merely phonetic; τ - is noun suffix.

 $\sigma v \mu \beta i o v = \sigma v + \beta i o v = \text{genitive of } \sigma v \mu \beta \iota o -; \beta \iota o - \text{for } \beta \iota f o -, \text{pronoun } f \iota f o - \text{or } \beta \iota f o -, \text{kin to Latin } v i v o -, v i v u s, v i v e r e; cf. v i s and <math>\beta \iota i a$, 'force.' Hence $\sigma \iota \mu \beta \iota o - =$ 'living with,' 'husband,' or 'wife;' masculine or feminine.

IDIOMATIC TRANSLATION.

We should observe that the fine foresight of Mrs. Susamákis had chosen this day, because on the Sunday in question the anniversary of her youthful husband's birthday also fell, and the newly-married Pasiphae reflected that it would be just the thing to celebrate, by means of the same ball and the same cup of tea, both her own marriage and the birthday of her spouse.

EXERCISE VI.

'Η Πασιφάη ήτο νεόνυμφος σύζυγος τοῦ νεαροῦ Σουσαμάκη. 'Η Κυριακὴ εἶνε προσφυεστάτη ἡμέρα πρὸς πανηγυρισμὸν τῶν γάμων. Συνέπιπτεν ἐκείνην τὴν ἡμέραν καὶ χορὸς καὶ γάμος. 'Ο τε 'Ορέστης καὶ ἡ Πασιφάη εἶνε νεόνυμφοι σύζυγοι. 'Ο 'Ορέστης ἦτο σύζυγος τῆς Πασιφάης. 'Η Πασιφάη εἶνε σύμβιος τοῦ νεαροῦ Κυρίου. 'Η ἐπέτειος ἐορτὴ συμφυέστατον νὰ πανηγυρισθῆ, καὶ οἱ νεόνυμφοι

σύζυγοι εἶνε προσκεκλημένοι. Ο σύμβιος τῆς Πασιφάης ἐκαλεῖτο Ορέστης.

It is to be observed that Sunday is the anniversary of his birthday. His spouse and himself $(\alpha \hat{v} \tau \hat{o} s)$ were $(\hat{\eta} \sigma a \nu)$ newly married. Is it suitable that the marriage and the anniversary of the birthday of that gentleman should be celebrated by the same dance and the same cup of tea? It is just the thing.

EBΔOMON MAΘΗΜΑ.—Seventh Lesson.

Ούτω λοιπον την έσπέραν της Κυριακής διπλαί the evening of-the Sunday Thus then. twofold συγχρόνως γίνονται έτοιμασίαι έτοιμασίαι ύποδοχής simultaneously happen preparations; preparations of-reception έν τω οίκω του Σουσαμάκη, και έτοιμασίαι έπισκέψεως in the house of-the Susamákis, and preparations of-visit έν τω οἴκω τοῦ Παρδαλοῦ. Ας μνημονεύσωμεν έν in the house of-the Pardalós. Let us-observe παρόδω, καὶ πρὶν ἡ εἰσέλθωμεν εἰς τὰς οἰκίας τοῦ passing, and before we-enter into the houses of-the Αμφιτρύωνος καὶ τοῦ ξένου του, ὅτι τὴν προτεραίαν, Amphitryon and of-the guest of-him, that the day-before, τὸ ἐσπέρας, καθ' ἢν στιγμὴν ὁ Κύριος Παρδαλὸς the evening, at what moment the Mr. Pardalós ήτοιμάζετο νὰ ἀναχωρήση ἐκ τοῦ γραφείου, ἐπλησίασεν was-preparing that he-depart out-of the office, approached είς αὐτὸν δειλώς ὁ Σουσαμάκης, καὶ περιελίσσων είς him timidly the Susamákis, and twisting-round in to τούς δακτύλους του την άλυσιν τοῦ ώρολογίου του, ίνα the fingers of-him the chain of-the watch of-him, that διασκεδάση πως τὴν δειλίαν αὐτοῦ, τῷ εἶπε, μειδιῶν he-divert somewhat the timidity of-him, to-him said, smiling γ λυκερὸν μειδίαμα σεβασμοῦ καὶ ὑποταγῆς· — Λοιπὸν a-dulcet smile of-respect and of-subjection: Then

. . . θὰ σας ἔχωμεν αὔριον τὸ ἐσπέρας, Κύριε Διευθυντά; shall you we-have to-morrow the evening, Mr. Director?

Χωρὶς ἄλλο, Κύριε Σουσαμάκη . . . χωρὶς ἄλλο! Without aught-else, Mr. Susamákis — without aught-else! ἀπήντησεν ὁ Κύριος Παρδαλὸς ἀντιμειδιῶν καὶ ἐκεῖνος replied the Mr. Pardalós back-smiling also he μειδίαμα ὑπεροχῆς καὶ προστασίας. a-smile of superiority and patronage.

 $\delta\iota\pi\lambda\hat{a}\hat{\imath}$: short for $\delta\iota\pi\lambda\delta\hat{a}\iota=\delta\iota$, 'two' (in composition) + $\pi\lambda\sigma$, 'fold,' with first three letters of which it is identical + $a\iota$, ending of feminine plural.

έτοιμασίαι: ending as above; from έτοιμαδ- from έτοιμο-, 'ready' + αδ-, verbal suffix + σία-, feminine substantive suffix. Hence = 'a making ready.'

συγχρόνως: for συγχρόνωτ (cf. οὖτως), old instrumental (adverbial) case of σύγχρονο-, from συν + χρόνο-, 'time;' i. e. 'at one time,' or 'simultaneously.'

γίνονται: for γίγνονται, from γιγν-, imperfect stem doubled from γεν-, akin to kin + ονται = 'they,' middle or deponent and passive ending, 3rd person plural. We here exhibit all persons: γίγν-ομαι, I become; γίγν-εσαι (classical, γίγν-η οτ ει), thou, &c.; γίγν-εται, he, she, it, &c.; γιγν-όμεθα, we, &c.; γίγν-εσθε, you, &c.; γίγν-ονται, they, &c. (as above).

 The order of the cases here and elsewhere is as follows: Nominative, Vocative (only given separately when different from nominative), Accusative, Genitive, Dative.

οἶκο-: masculine form of οἰκία-, explained above. οἶκος, ε, ον, οἴκου, οἴκοψ (observe accent), οἶκου, οἴκους, οἴκους, οἴκους.

ἐπισκέψεως: from stem ἐπισκεπ-, explained above + σεως, genitive ending of substantive suffix σι-. ἐπίσκεψις, ἐπίσκεψιν, ἐπισκέψεως, ἐπισκέψεως, ἐπισκέψεως, ἐπισκέψεων, ἐπισ

*As: shortened from $\tilde{a}\phi\epsilon_{5}$, i. e. $\tilde{a}\pi'$ for $\tilde{a}\pi\delta + \tilde{\epsilon}_{5} = \tilde{\epsilon}$, root meaning 'send' + s, sign of 2nd person. Hence $\tilde{a}\phi\epsilon_{5}$, 'send thou forth,' 'let go,' 'let be,' 'suffer,' 'let.' Thus $\tilde{a}s$ $\mu\nu\eta\mu\nu\nu\epsilon\nu'$ - $\sigma\omega\mu\epsilon\nu$, 'let us observe;' cf. in New Testament, $\tilde{a}\phi\epsilon_{5}$ $\tilde{\epsilon}\kappa\beta\hat{a}\lambda\omega$, 'let me cast out,' $\tilde{a}\phi\epsilon_{5}$ $\tilde{i}\delta\omega\mu\epsilon\nu$, 'let's see,' &c.

μνημονεύσωμεν: aorist stem of μνημονευ- from μνήμον-, 'remembering,' 'mindful,' from root μνα- μνε- lengthened to μνη-, 'remind,' 'remember' + μον-, ending signifying 'man-doing,' 'agent.' Hence μνημονευ-, 'make mindful,' 'remind,' 'observe,' 'relate,' 'record' + ωμεν = 'we may.' Persons as follows: μνημονεύσω, μνημονεύσης, μνημονεύση μνημονεύσωμεν, μνημονεύσητε, μνημονεύσων (vernacular, μνημονεύσουν).

παρόδψ: from παρ' (παρὰ), 'by,' and ὁδὸ- for σοδὸ-, from root ἐδ- (σεδ-); perhaps kin to English send, Spanish senda, 'a path.' N.B.—The nasalization of a root, e.g. send for sed, is a very common phenomenon in all the Aryan languages. Hence πάροδος, 'a passing,' 'a going by;' observe accent, which in oxytone substantives compounded with prepositions goes back to last syllable but two. Cases with article: ἡ πάροδος, τὴν πάροδον, τῆς παρόδου, τῆ παρόδους, τῶν παρόδους, τῶς παρόδους.

 $\pi\rho i\nu$: for $\pi\rho i\mu$, kin to primus, Latin, and to our fore, first, &c. $\mathring{\eta}$: connecting particle, link-word or conjunction, joining $\pi\rho i\nu$ with verb like our "that" in "before that." Generally, $\mathring{\eta}$ when alone means either 'or,'— $\mathring{\eta}$... $\mathring{\eta}$, 'either... or'—or 'than.'

εἰσέλθωμεν: second aorist, in construction like μνημονεύσωμεν. A second aorist means one formed from the simplest root of the verb, without the aid of σ or its substitutes; it is like a strong as opposed to a weak formation in German or English, only that it does not necessarily modify the vowel. There is a superstition in the mind of the learner, difficult to eradicate, that there is some difference of force between a first and second aorist. There is no more than between digged and dug. εἰσ-έλθωμεν = εἰς, 'into' + ἐλθ-, short for ἐλυθ-, 'come' or 'go' + ωμεν = 'we [may] go in,' 'enter' (subjunctive).

olκίαs: for οἰκίανς, accusative plural of οἰκία-, explained above. οἰκία -αν -ας -α -ας -ῶν -αις.

'Aμφιτρύων + os, proper name. ἀμφὶ is a preposition = Latin ambi in ambidexter, &c., apparently compounded of the syllables av- or au-; cf. aupopa, 'a holder-round,' container,' 'vessel,' the German um in umfassen, &c. $+\phi = by$, not found save as case-ending or in composition in Greek; τρύων (for τρύωνς), nominative, means really 'the borer.' The root τρυwith its variants $\tau \in \rho$ - $\tau \rho a$ - $\tau \rho o$ -, &c., is found in our through. thorough, thrust, thread, thrums, &c., always with suffixes, but the idea of piercing is present in all. Amphitryon was a character in Grecian mythology, and the allusion is here apparently to the wedding-feast which he gave at Thebes, when Zeus forestalled him in his marriage with Alkmene. It is about as inappropriate as forced classical allusions usually are. See Grote's "History of Greece," vol. i. p. 127. 'Αμφιτρύων, 'Αμφιτρύωνα, 'Αμφιτρύωνος, 'Αμφιτρύωνι' plural (scarcely found): 'Αμφιτρύωνες -τρύωνας -τρυώνων -τρύωσιν.

ξένου: genitive of ξένο-, 'stranger,' 'guest,' probably from preposition ἐξ, by means of an aorist ἐξένευσα through ἐκνευ-, ἐκνεβ-, 'sail forth,' 'go,' being mistaken for that of a supposed ξενευ-, 'to be a ξένος.' ξένος, ξένον, ξένου, ξένου, ξένου, ξένου, ξένους.

προτεραίαν, i. e. ἡμέραν: from προτερο-, comparative of προ

(see above) + adjective suffix $a\iota$ -o, -a (masculine and feminine) = 'belonging to.' Strictly speaking, the adjective suffix is simply - ι - added to the feminine $\pi\rho\sigma\tau\acute{e}\rho\alpha$ [$\dot{\eta}\mu\acute{e}\rho\alpha$].

καθ $\mathring{\eta}_{\nu}$: for κατὰ $\mathring{\eta}_{\nu}$, see above; $\mathring{\eta}_{\nu}$, relative feminine accusative. \mathring{o}_{S} , $\mathring{\eta}$, \mathring{o}^{\cdot} \mathring{o}_{ν} , $\mathring{\eta}_{\nu}$, \mathring{o}^{\cdot} oῦ, $\mathring{\eta}_{S}$, oῦ· $\mathring{\psi}$, $\mathring{\eta}$, $\mathring{\psi}^{\cdot}$ oῖ, αῖ, α˙ oῦs, α˙s, α˙s, α˙s. The use of this relative belongs to literary style. In the vernacular, either the indeclinable $\pi o \mathring{o}$ or $\mathring{o}\pi o \nu$, in classical Greek meaning 'where '—cf. our who, and the German provincial wo—is employed, but never with prepositions; or else the compound \mathring{o} $\mathring{o}\pi o \mathring{o} \circ s$, $\mathring{\eta}$ $\mathring{o}\pi o \acute{o} \circ s$, \mathring{v} $\mathring{o}\pi o \mathring{o} \circ v$, which exactly answers in original sense to the French lequel, laquelle, Spanish el cual, la cuale, from Latin illum qualem, illam qualem.

στιγμὴν: στιγμὴ + $\nu = \sigma \tau \iota \gamma$, 'prick' + $\mu \eta$ - (μa -), verbal substantive suffix. Hence $\sigma \tau \iota \gamma \mu \dot{\eta} =$ 'point of time,' 'moment.' Cases as $\dot{\nu} \pi o \delta o \gamma \dot{\eta}$.

ήτοιμάζετο: formed, like $\dot{\epsilon}$ -καλ $\dot{\epsilon}$ -ετο above ($\dot{\epsilon}$ + $\dot{\epsilon}$ coalescing into $\dot{\eta}$), from $\dot{\epsilon}$ τοιμαδ-, see above. $\dot{\eta}$ τοιμαζόμην, $\dot{\eta}$ τοιμάζεσο (classical -ου), -ετο' -όμεθα -εσθε -οντο.

ἀναχωρήση: cf. π ρομηθεύση' = ἀναχωρε- + ση, with ε lengthened to η in composition. ἀναχωρήσω -ης -η' -ωμεν -ητε -ωσι (-ουν). From ἀνὰ, 'up,' 'away;' χωρε-, 'move,' cognate with χώρα-, 'place.'

ἐπλησίασεν = ἐ + πλησίαδ + σεν for σετ; πλησιαδ- like ἐτοιμαδ-, from πλησίο-, 'near.' Hence ἐπλησίασα, 'I approached.' ἐπλησίασας, ἐπλησίασαν· ἐπλησίασαμεν -άσατε -ασαν.

δειλῶς: for δειλῶτ from δειλὸ-, adjective of root δι-, 'to fear,' whence δεες- for διες- (nominative δέος), 'fear,' by addition of ending λὸ, δειλῶς standing for δεελῶς, kin to Latin di in dirus. The primary notion seems to be that of 'haste,' 'flight:' Sanscrit di-yā-mi, 'I haste,' 'flee.' Hence also δῖνος, 'whirlpool,' 'eddy;' δίνω, δινεύω, δινεύω, 'I whirl,' 'swing,' 'brandish;' δεινός, 'terrible,' active corresponding to δειλός.

περιελίσσων: for περιελίσσοντς from περὶ, 'round,' 'about' + ἐλίσσοντ + ς; ἐλίσσοντ- is for ἐλίκζοντ-, imperfect participle

stem from root ἐλικ-, whence ἔλιξ (ἔλικς), 'a snail;' ἐλικ- is lengthened by suffix -ικ from root ἐλ- for Ϝελ-, kin to volvo, 'turn.' Imperfect participles are declined thus:—

έλίσσων (-οντς)	-ουσα (-οντσα)	-ον (-οντ)
:0VTa	-ουσαν	-ov
-ovtos	-ούσης	-OVTOS
-οντι	-ούση	-0771
-0VT€S	-ovoai	-οντα
-ovtas	-ovoas	-оута
-όντων	-ουσῶν	-όντων
$-ov\sigma\iota(v)$	-ούσαις	$-ov\sigma\iota(\nu).$

τοὺς: for τόνς. We here give the article entire:-

ὁ ἡ τὸ, τὸν τὴν τό, τοῦ τῆς τοῦ, τῷ τῇ τῷ. οἱ αἱ τά, τοὺς τὰς τά, τῶν τῶν τῶν, τοῖς ταῖς τοῖς.

δακτύλους: for δακτύλους from δάκτυλο $+ \nu + s$, from root δακ-(δικ-), kin to German zeigen, zeihen, 'point,' 'show,' 'inform,' 'accuse;' the word δάκτυλο- itself being kin to digitus, zehe, toe. δάκτυλος (vocative $-\epsilon$), δάκτυλου, δακτύλου, δακτύλων, δακτύλων, δακτύλους, δακτύλων, δακτύλους.

άλυσιν: from verbal stem άλυ-, enlarged from root άλ- άλ- έλfrom Fέλ-, 'to bind,' 'shut in;' kin to Sanscrit var, German wehren, Gewehr; suffix -σι, as in στέψι-, ἐπίσκεψι-, κ.τ.λ. ἄλυσις, ἄλυσιν, ἀλύσεως, ἀλύσεις, ἀλύσεων, ἀλύσεσιν.

ώρολογίου: from ώρολόγιο- = ώρα- (ώρο- in composition) + λόγιο-, from root λογ-, 'to reckon.' Hence ώρολόγιον, 'time-piece,' 'watch,' 'clock.' ώρολόγιον -ίου -ίω' -ια -ίων -ίοις.

N.B.—Neuter nominative and accusative are always the same.

ĩνa: full form of νa, and with fuller sense, 'in order to;' in vernacular, διὰ νὰ.

διασκεδάση: for διασκεδάδ-ση = διὰ, 'about,' 'in different directions' + σκεδαδ-, 'scatter' + ση = 'he may.'

δειλίαν: noun from δειλό-, 'fearful.' Hence δειλία = 'coward-

ice, 'timidity.' δειλία -αν -ας -α, plural (scarcely found) δειλίαι -ας -ων -αις.

 $\tau \hat{\varphi}$: proclitic pronoun personal = $\tau \hat{o} + \iota$ dative.

μειδιῶν: for μειδιάοντς, imperfect participle of μειδια-, 'smile, with which (cf. μειλίχιος, 'mild,' 'kind') it is probably kin. Cf. also δάκρυ-, 'tear,' and Latin lacruma, old form ducruma, also lingua for dingua. Many words in Greek now beginning with μ have lost a σ ; cf. μήρινθος, σμήρινθος; σμικρὸς, μικρός.

μειδιών	-ῶσα	$-\iota \widehat{\omega} \nu$	-ŵvt€s	-ῶσαι	-ω̂ντα.
-ŵvra	-ῶσαν	$-\hat{\omega}\nu$	-ῶντας	-ώσας	$-\hat{\omega}\nu\tau\alpha$.
-ῶντος	-ώσης	-ῶντος	-ώντων	-ωσῶν	-ώντων.
-ῶντι	-ώση	-ῶντι	-ῶσιν	-ώσαις	-ῶσιν.

N.B.-Observe accents.

γλυκερὸν: from γλυκὺ-, 'sweet' + suffix ρὸ + ν = 'sweet-ish,' 'dulcet.'

μειδίαμα = μειδια- + μα(τ), verbal substantive suffix, 'a smile.' μειδίαμα, μειδιάματος, μειδιάματι; μειδιάματα, μειδιαμάτων, μειδιάματιν.

N.B.—Suffix µar- is always neuter.

σεβασμοῦ: for σεβαδ-μοῦ from σεβαδ-, verbal stem + suffix -μοῦ, genitive of μό-. σεβασμὸς -μὸν -μῷ -μοὶ -μοὺς -μὸν -μοῖς.

ύποταγής: like ύποδοχής, from ύπὸ (συπὸ), 'under' + ταγ-, 'range,' 'order.'

 θ à: a particle used with subjunctive to form future tense. Compare Homeric $\kappa\epsilon$, $\kappa\epsilon\nu$.

έχωμεν: lengthened from έχομεν, indicative, to form subjunctive imperfect. Personal endings as agrist.

αυριον: αυριο + ν, from stem av + suffix ριο; av- appears also in έως, ανως for άνως, 'dawn,' Latin aurora for ausosa, &c. The aspirate in Attic έως seems a relic of the F in ένως, άνως, and though the common form αυριον has the smooth breathing, the rough appears in the Modern Greek μεθαύριον for μετὰ αυριον, 'the day after to-morrow;' cf. ἔτος, ἐφέτος, above.

Κύριε: vocative of Κύριο- by modification of final vowel.

 $\Delta \iota \epsilon \nu \theta \nu \nu \tau \dot{\alpha}$: from $\delta \iota \epsilon \nu \theta \nu \nu$ (see above) + $\tau \alpha$ = 'man who does,' 'agent.' Hence $\delta \iota \epsilon \nu \theta \nu \nu \tau \dot{\alpha}$ (nominative - $\dot{\eta}$ s), 'director,' 'manager.'

N.B.—Διευθυντά is at once the stem and the vocative case.

χωρίς: for χωρίδ-ς, 'without,' from stem χωρίδ-, 'to divide.'

ἄλλο: for ἄλιο, Latin aliud, &c., our el in else; χωρὶς ἄλλο, literally 'without an alternative,' i. e. of course, certainly.

ἀπήντησεν: from ἀπὸ + αντα- + σεν (σετ); αντα- = 'reply,' 'retort,' and is verbal stem from root ἀντ-, 'back,' found in preposition ἀντὶ, German ant in Antwort, our ans in answer for answord.

ἀντιμειδιῶν = ἀντὶ, 'again' or 'back' + μειδιῶν, 'smiling.'

ὑπεροχῆς: for ὑπὲρ (συπὲρ), Latin super, Albanian siper, 'above,' and root ἐχ-, 'have.' Hence ὑπερέχω, 'I have the advantage,' 'am superior,' and substantive ὑπεροχὴ, 'a having the advantage,' 'superiority.' Cases as ὑποταγή.

 $\pi\rho$ οστασίας = $\pi\rho$ ο + στα + σία, substantive ending, + s, sign of genitive. Hence $\pi\rho$ οστασίας = 'of a standing before,' i. e. patronage.

IDIOMATIC TRANSLATION.

Accordingly, on the evening of Sunday, the tenth of November, a double set of preparations are going on at the same time: preparations for a reception in the house of Susamákis, and preparations for a visit in the house of Pardalós.

Let us mention, in passing, and before we enter the homes of our Amphitryon and his guest, that on the evening of the day before, at the moment that Mr. Pardalós was preparing to leave his office, Susamákis timidly approached him, and twirling the chain of his watch in his fingers, the better to divert his timidity, said to him, with a dulcet smile of veneration and subjection,—

"Then we shall see you to-morrow evening, sir ?"

"Certainly, certainly, Mr. Susamákis," replied Mr. Pardalós, smiling in his turn a smile of superiority and patronage.

EXERCISE VII.

Ή προστασία τοῦ Κυρίου διευθυντοῦ ἦτο γλυκερὸν μειδίαμα. Τὸ μειδίαμα τοῦ ὑπαλλήλου ἦτο μειδίαμα σεβασμοῦ καὶ ὑποταγῆς. Θὰ ἀναχωρήση αὕριον τὸ ἐσπέρας. Περιελίσσει τοὺς δακτύλους του εἰς τὴν ἄλυσιν τοῦ ὡρολογίου ἴνα διασκεδάση πως τὴν δειλίαν του. Ὑποδοχὴ καὶ ἐπίσκεψις γίνονται συγχρόνως. Τὸ μειδίαμα τοῦ διευθυντοῦ διεσκέδασε τὴν δειλίαν τοῦ ὑπαλλήλου. *Ας μνημονεύσωμεν ἐν παρόδῳ τὰς διπλᾶς ἐτοιμασίας αἴτινες γίνονται συγχρόνως εἰς τὰς δύο οἰκίας τοῦ ᾿Αμφιτρύωνος καὶ τοῦ ξένου του.

Sunday is the tenth of November. Preparations for a reception and preparations for a visit take place simultaneously in the two houses. Let us mention that at the moment when Mr. Pardalós was preparing to leave the office, he smiled a dulcet smile of superiority and patronage, and his subordinate in his turn answered by a smile of veneration and subjection. We approached him smiling, in order to dispel his timidity. You will see us (have us) to-morrow evening. Will they leave the office at the same time? Certainly.

ΟΓΔΟΟΝ ΜΑΘΗΜΑ.—EIGHTH LESSON.

ογδοον: for οκτοδον, Latin octavus; cf. εβδομον for επτομον.

Θοδωρη.— Ορίστε, ἀφέντη.—Πήγαινε νὰ πιάσης εν John!—Command, master. — Go that you-take a

άμάξι μετὰ μισὴν ὥραν!—Πές του νὰ περάση καὶ ἀπὸ carriage after a-half hour!— Tell him that he-pass also by

τῆς Λιζιὲ νὰ μοῦ πάρη ἔνα ζευγάρι γάντια the [Madame] Lisie's that me he-get a pair gloves

έπτάμισυ ἀριθμό, ἄσπρα! ἐφώνησεν ἐκ τοῦ δωματίου seven-and-a-half number, white! shouted from the room

της ή Κυρία Εὐφροσύνη. — Καλά . . . καὶ τώρα of-her the Mrs. Euphrosyne. — Well . . . and now

ένθυμήθης νὰ πάρης γάντια, εὐλογημένη; -Τὸ you-have-remembered that you-get gloves, blessed-one? — It έλησμόνησα! τί θέλεις νὰ κάμω τώρα;—Μὴ What will-you that forgot-I! T-do now? - No χειρότερα! έψιθύρισεν ὁ σύζυγος καὶ διεβίβασε την whispered the husband and passed-on the worse! παραγγελίαν είς του υπηρέτην όστις απήντησε μέν to the servant who answered indeed μεγαλοφώνως -Πολύ καλά, άφέντη, άμέσως, . . 'Αλλ' aloud: - Very well, sir, directly.... But έψιθύρισεν όμως σιγά καὶ ήκιστα εὐσεβάστως Μά whispered however softly and least respectfully: Nay άφεντικά, άλήθεια, που όχι καλλίτερα. Μεσ'ς my-master, truth, since not better. In-the-midst-of the λάσπη καὶ 'ς τη βροχή τρέχα ν' ἀγοράζης γάντια καὶ νὰ mud and in the rain run that you-buy gloves and that πιάνης άμάξι! 'Α! δεν θὰ γείνω κ'εγώ άφεντης καμμιά you-get a-cab! Ah! not shall become I-too a-master some φορά; time ?

Θοδωρη̂: for Θεοδωρη̂, vocative and stem. Θοδωρη̂s, Θοδωρη̂, Θοδωρη̂[ν], Θοδωρη̂: dative not used, since the form is vernacular. It is a further extension of the proper name Θεόδωρο-, from Θεὸ-, 'God,' and δῶρο-, 'gift.' Hence Θεόδωροs, 'the gift of God,' Greek translation of Hebrew Johannan, 'John,' a common name for a servant.

'Ορίστε: shortened from δρίσατε, imperative first aorist, 2nd person plural of δριδ- from δρο-, 'a boundary;' cf. λογιδ-, from λόγο. Hence δρίζω (i. e. δρίδιω) = 'I set bounds, 'ordain,' 'command.' 'Ορίστε is a very common expression in colloquial

Greek; addressed by a servant to his master it means, 'Yes, sir,' 'Here, sir,' &c.; among equals it answers to the French plait-il? and the German wie beliebt? 'Ορίστε ἐδώ or ἀπ' ἐδώ means 'This way please,' or 'Come this way;' 'Ορίστε by itself sometimes means simply 'Come!' 'Come in!' καλῶς ὧρίσατε, aorist indicative, is equivalent to καλῶς ἥλθατε, 'You are welcome' (well-come).

άφέντη: vocative and stem (observe how often these coincide). Cases: ἀφέντης, ἀφέντη(ν), ἀφέντη, ἀφέντη; no dative. This word is usually regarded as a corruption of αὐθέντης, shortened for aυτοέντης, i. e. aυτο-έντης = aυτο-, 'self,' 'very' + έντης, 'doer' (only found in this combination), from root & Sanscrit ja, 'go;' in causative sense, as in τημι, 'I make to go,' 'send,' 'put in motion' + derivative or paragogic $\nu + -\tau \eta s = -er$. αὐθέντης in classical Greek means 'the real doer.' Hence as euphemism, sometimes 'criminal,' sometimes 'suicide,' felo de se; once, perhaps, in Euripides, 'lord,' 'master,' a meaning confirmed by the Septuagint derivative αὐθεντία, 'authority,' and the adjective αὐθεντικός used by critics and grammarians, as opposed to ἀδέσποτος, 'masterless,' 'unowned.' Hence our authentic, and hence too the false spelling author, authority, which should have been autor, autority, being shortened from Latin auctor, auctoritatem, and having nothing whatever etymologically in common with aidévrys. It is, however, more than doubtful whether αὐθέντης would naturally contract to ἀφέντης in Modern Greek. αὐθέντης would be pronounced αὐτέντης (ahfteh'ndeess) in the vernacular, and as αὐτός becomes ἀτός, never ἀφός, so αὐθέντης (αὐτέντης) might become ἀτέντης, but scarcely ἀφέντης. It seems more rational to take apévens as coming straight from $\dot{a}\pi\dot{o} + \dot{\epsilon} = \dot{a}\phi\dot{\epsilon}$, as in $\dot{a}\phi\dot{\epsilon}\eta\mu$, 'I send,' and meaning simply 'the sender,' a frequent character of the master of a slave. Perhaps, too, ¿φέντης, 'the commander' (cf. ¿φίεμαι, 'I command' (middle), from $\xi \pi \hat{i} + \hat{\epsilon}$), may have played a part in producing the bye-form of apévrns, viz. èpévrns, whence the

Turkish title Effendi, which is simply the Greek stem $\epsilon \phi \epsilon \nu \tau \eta$. Possibly these popular forms (not found in the language of literature) may have been confounded by scholiasts and annotators with $a \dot{\nu} \theta \dot{\epsilon} \nu \tau \eta s$, and thus influenced its meaning and interpretation.

πήγαινε: a curious word with a curious history. ὑπάγω =ύπὸ + ἄγω, literally 'I lead up,' Latin subigo for subago, is the common word in later Greek for 'I go.' 'I went' is ύπηγον, Hellenistic or more modern form ὑπηγα, shortened to $\pi \hat{\eta}_{ya}$. This is really an imperfect, but in verbs of going, from the nature of the case, the senses of agrist and imperfect are not so clearly marked off as in some other verbs. the real agrist of ὑπάγω would be ὑπήγαγον, and reduplicated forms fell into general disfavour in later Greek. Especially would ὑπήγαγον be a long and awkward word for 'I went.' The shortened imperfect $\pi \hat{n} \gamma a$ was therefore accepted as an aorist, often with augment ἐπηγα. The preposition ὑπὸ was consequently lost; $\pi \alpha \gamma$ - was regarded as the root, lengthened in the agrist indicative to $\pi\eta\gamma$. An imperfect stem, $\pi\eta\gamma a\nu$ or παναιν-, was formed on the analogy of the modern forms μαθαίνω from $\mu a\theta$ -, $\pi a\theta ai\nu \omega$ from $\pi a\theta$ -, $\kappa.\tau.\lambda$. $\pi \acute{\eta} \gamma ai\nu \epsilon$ is therefore 2nd person imperfect imperative from modern root may-, 'to go,' of which the agrist subjunctive is πάγω, πάγης, πάγης πάγωμεν, πάγητε, πάγουν (ωσι); colloquially, πάω, πᾶς, πᾶ (also πάης, πάη* παμε, πατε, πασι, οτ πάουν).

πιάσης: 2nd person, 1st aorist, from stem πιάζ-, Doric form of πιέζ-, in classical Greek 'to squeeze, 'nip,' in New Testament 'to catch,' in Modern Greek also 'to get,' 'take.'

άμάξι: for ἀμάξιν, i. e. ἀμάξιον, diminutive of ἄμαξα = ἄμα, kin to same, Latin similis, &c. + αξ, the root element in ἄξον-, 'axle.' Hence ἄμαξα = 'with like axles,' 'a four-wheeled carriage' or 'cart,' as opposed to ἄρμα, 'a two-wheeled warchariot.' ἄξων, kin to axle, is from root ἀγ + s, and = 'that which should draw.'

μετά: with accusative = 'after;' elsewhere with genitive, 'with' (see above).

μισὴν, 'half,' adjective, as in German; μισὸς ἄνθρωπος, 'half a man;' μισὸν τέταρτον, 'half a quarter;' μισὴ ὧρα, 'half an hour' = Ein halber Mann, ein halbes Viertel, eine halbe Stunde. The full classical form is ἥμισνς (for σήμισνς), ἡμίσεια, ἤμισν ἡμισνν, ἡμίσειαν, ἤμισν ἡμίσους, ἡμισείας, ἡμίσεια, ἡμίσεις, ἡμισείας, ἡμίσει Plural: ἡμίσεις, ἡμίσεια, ἡμίσει (η) ἡμίσεις, ἡμισείας, ἡμίσει (γ), ἡμισείαις, ἡμίσεσι(ν). In composition ἡμι-, Latin semi; in the vernacular, μισο-. Hence Modern Greek μισεύω, 'I divide,' 'I part,' 'depart.'

 $\pi \epsilon_s = \text{stem } \pi \epsilon_r$, 'say,' 'speak' + s, sign of 2nd person singular. Hence $\pi \epsilon_s = \text{'say}$,' 'tell;' cf. $\tilde{a}\phi\epsilon_s$, $\tilde{a}s$, 'let go,' 'let.' The stem π_r is made pronounceable by the addition of paragogic ϵ to the letter π , which is a truncated form of ϵ_{π_r} for ϵ_{π_r} , in which the last letter has, probably through influence of lip-letter ϵ_r , become labialized from ϵ_r . Hence ϵ_r is Greek form of root ϵ_r . Latin ϵ_r vox ϵ_r , vocare, equivocus, &c.

του: for τω, genitive for dative; πές του, 'tell him.'

 $\pi\epsilon\rho\acute{a}\sigma\eta = \text{stem }\pi\epsilon\rho a - \text{e'pass'} + \sigma\eta$, ending of 3rd person aorist subjunctive. Hence $v\grave{a}$ $\pi\epsilon\rho\acute{a}\sigma\eta$, 'that he pass,' i. e. call; $\pi\acute{e}s$ του $v\grave{a}$ $\pi\epsilon\rho\acute{a}\sigma\eta$, 'tell him to call.'

 $\dot{a}\pi\dot{o}$, literally 'off,' 'from,' here = 'at;' compare nautical use of 'off.' Thus, too, $\dot{a}\pi'$ $\dot{\epsilon}\delta\dot{\omega}$, literally 'from here' = this 'way.'

νὰ μοῦ πάρη, 'to get me ;' μοῦ for μοὶ; cf. του for τω above. πάρη for ἐπάρη, from ἐπὶ + ἄρη, present imperfect 1st person singular ἐπαίρω; but a similar fate to that of ὑπάγω, κ.τ.λ., has befallen this word, it being regarded as a orist of an imperfect πέρνω or παίρνω. The root ἀρ-, 'take,' 'lift,' seems to be shortened from ἀΓερ-, and that from ἀσΓερ-, which again would appear to have been lengthened by euphonic ἀ from σΓερ-, and point back to an Indo-Germanic root svar, in Sanscrit sar, of which

the original meaning seems to have been that of 'swaying,' or 'hovering,' 'hanging.' Hence ἀείρω, αἴρω for ἀσΓέρχω, 'I lift,' 'I raise;' σειρά for σΓειρά, 'a chain,' 'line,' 'row,' Latin series, &c.

 $\tilde{\epsilon}\nu\alpha$: for $\tilde{\epsilon}\nu$, formed from the metaplastic masculine nominative $\tilde{\epsilon}\nu\alpha$ s by dropping the ς . A metaplastic form is a secondary grammatical formation. From the accusative nominative $\tilde{\epsilon}\nu\alpha(\nu)$, root stem $\hat{\epsilon}\nu$, nominative masculine $\hat{\epsilon}$ s for $\tilde{\epsilon}\nu\varsigma$, genitive $\hat{\epsilon}\nu\acute{\alpha}$, $\kappa.\tau.\lambda$, a possible stem, $\tilde{\epsilon}\nu\alpha$, is unconsciously inferred, whence the nominative masculine $\tilde{\epsilon}\nu\alpha\varsigma$, neuter $\tilde{\epsilon}\nu\alpha$. These formations are frequent in Modern Greek, but are not unknown to Ancient Greek and to Latin; in Sanscrit they are likewise common.

ζευγάρι: for ζευγάριν, i. e. ζευγάριον, diminutive of ζεῦγος, 'a 'pair,' genitive ζευγαριοῦ arising by rapidity of pronunciation from ζευγαρίου, plural ζευγάρια, ζευγαριῶν for ζευγαρίων. ζεῦγος is kin to ζυγὸ- (s or ν, masculine or neuter), ευ being the regular strengthening of υ in Greek; cf. ἔφυγον, ἔφυγα, 'I fled, φεύγω, 'I fly.' ζυγό- is for χυγό-, Latin jugo- jugum, English yoke. Hence jungo in Latin, ζευγνύω, ζεύγνυμι in Greek, 'I join.'

γάντια: plural of γάντι, French gant, 'glove.' The fine Greek word is χειρόκτιον, χειρόκτια.

έπτάμισυ: for έπτὰ ημισυ, 'seven [and] a half.'

ἀριθμὸ: for ἀριθμὸν, accusative after πάρη, in apposition with γάντια; ἀριθμὸ- = root ἀρ-, 'to arrange' (whence Modern Greek ἀράδα, 'row,' 'turn,' ἄρμα(τ), 'a thing fitted,' 'a chariot,' arma, Latin, Modern Greek ἄρματα, 'arms,' armus and arm, &c.) + -ιθ-, formative suffix + μὸ-, substantive suffix, as often above. From the same root, Gothic lithus for rithus, the German Glied for Gelied, with prefix ge, and probably our lithe as adjective; also, with different suffix, limb: probably also our lid is kin to German Lied, Gelied, Glied; cf. Augenlieder, 'eyelids,' and also the use of numbers, "melodious numbers," with Lied in sense of "song." Link is a further formation from the same root, and reminds us in this connexion of Milton's lines,—

"In notes, with many a winding bout Of linked sweetness long drawn out."—L'Allegro, 139.

Cf. μέλος above.

ἄσπρα: neuter plural accusative of ἄσπρο-, 'white,' the classical word for which is $\lambda \epsilon \nu \kappa \delta$ -; probably for ἄσπλο-, i. e. \tilde{a} -σπιλο-, 'unspotted.'

ἐφώνησεν, 'called,' 'shouted,' from φωνά-, verb-stem and noun (nominative φωνή), 'voice;' for form, cf. ἀπήντησεν above.

 $\epsilon \kappa$: the Latin ex, also $\epsilon \xi$ before vowels, construed with genitive.

δωματίου: diminutive of δῶματ-, nominative δῶμα, 'a room,' 'chamber,' from root δεμ-, 'build,' German zimmern (verb), Zimmer (noun), our timber.

καλά: neuter plural, used adverbially.

τώρα: for της τορα, 'the hour,' 'now,' as the Scotch say "the day" for "to-day;" cf. Welsh rwan and nawr for yr awr hon and yn awr, 'the hour this,' i. e. this hour, and 'in hour,' respectively.

ἐνθυμήθης: ending as in ἐσυλλογίσθης (cf. ἐσυλλογίσθη above), from ἐνθυμ ϵ - = ἐν + θυμ ϵ - for θυμ δ -, 'to have in one's mind' (θυμ δ -), 'to remember.' θυμ δ s is kin to Latin fumus, 'smoke,' but in Greek has only the metaphoric sense of mind, spirit, anger; cf. our fret and fume; the old meaning peeps out, however, in θῦμα, 'sacrifice,' θυμιάματα, 'incense offerings,' θύμον and θύμος, 'thyme,' θύω, 'I sacrifice,' κ.τ.λ. Our dust and the German dunst are (with different endings) from the same root.

εὐλογημένη: feminine participle perfect passive of εὐλογέ- = εὐ, 'well' + λόγο-, word 'to bless.' Hence εὐλογημένη, 'blessed woman!' 'bless your heart!' Cf. Plato's use of δαιμόνιε.

ἐλησμόνησα: from λησμονέ- (λησμονέω, λησμονῶ, κ.τ.λ.), from λήσμον- (nominative λήσμων for λήσμονς) = ληθ-, lengthened from $\lambda a\theta$ - + adjective suffix -μον-, = 'forgetful.' Hence λησμονῶ = 'I am forgetful,' 'I forget;' ἐλησμόνησα, 'I forgot;' root $\lambda a\theta$ -, whence also $\Lambda \dot{\eta} \theta \eta$, 'the river of forgetfulness;' $\lambda a v$ -

θάνω, 'I hide from,' 'escape ;' ἔλαθον, 'I shunned ;' kin to Latin lateo, 'I lie hid,' whence our latent.

 $\theta \dot{\epsilon} \lambda \epsilon_{is} = \theta \epsilon \lambda$ -, 'will,' kin to Sancrit root dhar, 'begin,' 'undertake' + ending ϵ_{is} = 'wilt thou.'

κάμω = root καμ-, 'labour,' 'make,' 'do' + ending ω = 'I.' νὰ κάμω, 'that I do,' i. e. me to do. Imperfect stem, κάμν-.

 $\mu\dot{\eta}$: negative particle = 'not,' 'lest,' with subjunctive, imperative, and participles only—never with indicative, except in questions, e. g. $\mu\dot{\eta}$ or $\mu\dot{\eta}\pi\omega_{\rm S}$ $\sigma\hat{a}_{\rm S}$ $\epsilon\nu_{\rm S}\lambda\hat{\omega}$; 'do I disturb you?'

χειρότερα: 'worse,' neuter plural for adverb, in classical Greek generally χείρονα from χείρον; kin to χεῖρ, 'hand,' Sanscrit hárâmi, 'I seize,' haranam, 'hand,' Old Latin hir for manus, also herus, hera, 'master' and 'mistress.' Thus χείρον- seems to mean originally 'in the hands of;' hence 'inferior,' 'subordinate.' The expression $\mu \dot{\eta}$ χειρότερα seems to signify $\mu \dot{\eta}$ [κάμης] χειρότερα, 'do no worse than you have done,' i. e. you have done enough already.

 $\epsilon \psi \iota \theta \iota \rho \iota \sigma \epsilon \nu$: from $\psi \iota \theta \iota \rho \iota \zeta - (\psi \iota \theta \iota \rho \iota \zeta \omega)$, a word formed from the sound.

διεβίβασε: διαβιβάζ- (διαβιβάζω) = δια + βιβάζ-, reduplicated for βαζ- from root βα-, originally γα-, our come, Sanscrit gâ, giyâmi, transitive form of βαίνω for βάνζω, = 'make go.' Hence διαβιβάζω, 'I pass through,' 'pass on,' a watchword or message.

ὕπηρέτην: from ὑπὸ + ἐρετ-, 'row,' literally 'an under-rower;' hence 'a servant,' 'waiter.'

οστις: double relative = 'the which,' or 'he who.'

μεγαλοφώνως (-ωτ): from μεγάλο- and φωνά-, 'with a loud voice.'

πολύ: stem and neuter singular, kin to full, voll, viel (German) = 'very.'

καλά: neuter plural used as adverb = 'well.'

δμως: for δμωτ, old instrumental case of stem δμο- for σόμο-,

kin to same. Hence = 'all the same,' 'however,' 'but;' with different accent, ὁμῶs, it means 'at the same time.' In Modern Greek, however, ὁμοῦ (genitive) is usually employed in this sense.

σιγà: adverb, for σειγà, probably softened from σεικà, kin to German Schweigen.

ηκιστα: neuter plural (cf. καλà), from stem ηκιστο- α-, of which -ιστ- is superlative suffix, kin to -est in English, and ηκ- probably stands for σηκ- σᾶκ-, kin to sachte, German, 'slight,' 'ight,' 'soft.' ηκιστα = 'slightest,' 'lightest,' 'least.'

εὐσεβάστως (εὐσεβάστωτ): adverb of εὐσέβαστο-, from εὐ, 'well' + σεβαστὸ- (observe accent), verbal adjective of σεβαζ- for σεβαδζ-, verbal stem from σέβας, 'honour,' 'worship,' 'respect.' Hence σεβαστὸ-, 'worshipped,' εὐσέβαστο-, 'worshipful,' 'respectful,' εὐσεβάστως, 'respectfully,' ἤκιστα εὐσεβάστως, 'anything but respectfully.'

 μ à: perhaps the Italian mà for mai, from Latin magis, a relic of the Venetian and Genoese occupations of Greece, but not without echo of Ancient Greek μ $\dot{\eta}\nu$, Doric μ $\dot{\alpha}\nu$, 'nay,' 'but.'

άφεντικά: neuter plural vocative of adjective ἀφεντικὸ-, i. e. what belongs to a master, like the German Herrschaft for Herr, or the English "Your Lordship" for "Lord." It means simply 'Sir.'

ἀλήθεια: from $\dot{a} = \text{`not'} + \lambda \eta \theta$ -, lengthened from $\lambda a \theta$ - (see above) + $\epsilon \sigma =$ adjectival suffix + $\iota a =$ noun suffix. Hence ἀλήθεια (for ἀλήθεσια) = 'what cannot be hid,' i. e. the truth, or, perhaps better, 'the unmistaken.' Here the noun is used as an interjectional adverb, "troth!"

 $\pi o \hat{v}$: literally 'where,' locative genitive of root πo - (κFo-); cf. Latin $qu\hat{a}$, $qu\hat{o}$, and our own where, which is genitive feminine of same root who-, Modern English who; cf. German wo. Here used in sense of 'since,' 'so that.' $\hat{a}\lambda\hat{\eta}\theta\epsilon ua$, $\pi o \hat{v}$ $\delta\chi \iota \kappa a\lambda\lambda \iota \tau\epsilon \rho a$, 'truth, so that nothing better,' i. e. true as true can be.

οχι: the classical οὐχὶ, compounded of οὖκ + i, an old de-

monstrative particle = 'here;' cf. οὐτοςί, 'this here man' (classical). ὄχι = 'not,' 'no.'

καλλίτερα, 'better,' from καλό-, 'good' + ending τερα, neuter plural of τερο-. The proper form would be καλώτερα, but the classical comparative was καλλίων, κ.τ.λ., where the $\lambda\lambda$ is probably due to the presence of suppressed \mathfrak{J} ; cf. ἄλλος for ἄλχος, and the Modern Greek καλλίτερος, κ.τ.λ., also written less correctly καλήτερος, may be due to a compromise between καλλίων and καλώτερος.

 $\mu\epsilon\sigma$ ': for $\mu\epsilon\sigma$ a, neuter plural for adverb, from $\mu\epsilon\sigma$ o-, 'midst,' 'in the midst of.' M $\epsilon\sigma$ o- for $\mu\epsilon\tau\iota$ o-, kin to $\mu\epsilon\tau\dot{a}$.

's: for ϵ 's or ϵ 's, 'in;' $\mu\epsilon\sigma$'s = 'in the midst of,' literally 'midway in.'

λάσπη(ν) (cf. τη for την): stem λάσπα-, 'mud.'

βροχη: stem βροχα-, 'rain,' verbal substantive from root βρεχ- βραχ-. Hence βρεχει, 'it rains,' ξβρεξε, 'it rained,' θα βρεξη, 'it will rain.'

τρέχα, 'run,' imperative imperfect 2nd singular, as if from τρέχημι. The imperfect in regular and classical use is τρέχω, έτρεχον, imperative τρέχε, but in the vernacular we get τρέχα, 'run,' and the middle present participle τρεχάμενος, 'running;' kin to Gothic thragja, 'I run.'

ν ἀγοράζης: for νὰ ἀγοράζης from ἀγορὰ, 'market.' Hence ἀγοράζω = 'I buy.' ἀγορὰ in turn means 'an assembly,' 'a gathering,' being verbal substantive of root ἀγερ-, 'gather,' whence ἀγείρω, 'I gather;' cf. πανήγυρις above.

γάντια, 'gloves,' the French gants. The Greek word is χειρόκτια or χειρίδες.

πιάνης: a bye-form of πιάζης, Doric and New Testament for πιέζης, of which the classical meaning is 'squeeze,' the later 'catch,' and the modern simply 'get' or 'take.'

A: the interjection 'Ah!'

δεν: shortened from οὐδεν, i.e. οὐδε εν, 'not even one,' nothing.' Hence simply 'not;' cf. non, from ne unum, in Latin.

καμμιὰ: for κἄν (i. e. καὶ ἄν) μία(ν), 'even if one,' 'so much as one,' 'any,' 'some;' καμμιὰ φορὰ, 'some time or other,' 'one of these days.'

φορà: verbal substantive from φερ-, kin to bear, literally 'a bearing,' 'taking,' 'turn;' ef. una vece, Italian, una vez, Spanish, from Latin unam vicem, from root vec-, veh-, 'to bear,' 'carry.'

IDIOMATIC TRANSLATION.

"John!"

"Yes, sir!"

"Go and fetch a cab, to be here in half an hour."

"Tell him to call at Madame Lisié's, to get me a pair of gloves, number $7\frac{1}{2}$, white!" cried Mrs. Euphrosyne from her bedroom.

"All right! . . . and so now you have just remembered about getting gloves—bless you!"

"I forgot it! What would you have me do now?"

"I hope that's the worst!" whispered her consort, and passed the message to the servant, who replied aloud,—

"Very good, sir; directly!" but muttered to himself in anything but a respectful tone, "Ay! master! and no mistake, to send me running through the mud and rain to buy gloves and fetch a cab. I wonder whether I shall ever be a master myself."

EXERCISE VIII.

Ο Κύριος εφώνησε πρὸς τὸν ὑπερέτην Πήγαινε νὰ πιάσης εν ἀμάξι καὶ ενα ζευγάρι γάντια.

"'Αμέσως Κύριε," ἀπήντησεν ὁ ὑπηρέτης μειδιῶν μὲν γλυκερὸν μειδίαμα σεβασμοῦ καὶ ὑποταγῆς, ἀλλὰ ψιθυρίζων σιγὰ καὶ ἤκιστα εὐσεβάστως! Καλὰ καὶ τώρα ἐνθυμήθης νὰ μὲ στείλης νὰ ἀγοράσω γάντια καὶ νὰ πιάσω ἁμάξι! Τρέχα σὰ μεσ'ς τὴ λάσπη καὶ 'ς τὴ βροχὴ καὶ τὸς γείνω ἐγὰ ἀφέντης κὰμμιὰ φορά.

"John!" cried the lady; "tell the carriage to call in half an

hour (say that the carriage call). Did you remember to get gloves?"

"I forgot it! What am I to do now?" the servant answered aloud; but whispered to himself, anything but respectfully, "Master, true enough!" and passing on the order (διαβιβάζων) to another servant, said, "Run in the mud and rain, bless you, to fetch a carriage, and buy gloves. You will be master, too, one of these fine days."

ENNATON MAOHMA.—NINTH LESSON.

 $\tilde{\epsilon}$ ννατο: for $\hat{\epsilon}$ ννέατο = $\hat{\epsilon}$ ννέα + το = 'nine' + 'th' = 'ninth.' The $\tilde{\epsilon}$ is a kind of taking breath before pronouncing the word, ϵ and o being common prefixes in Greek, of which we have numberless instances. Thus $\hat{\epsilon}$ ννέα stands for $\hat{\epsilon}$ νέ $\hat{\epsilon}$ α, and that for νέ $\hat{\epsilon}$ α[ν]; Sanscrit navan, Latin novem, Gothic niun for nivun, English nine.

'Ο Κύριος Παρδαλὸς εἰσέρχεται εἰς τὸν κοιτῶνά του, The Mr. Pardalós enters into the sleeping-room of-him, καὶ προσπαθεῖ νὰ ἐνδυθῆ. 'Αλλὰ τοῦτο εἶναι ἀδύνατον, and tries to get-dressed. But this is impossible, καθότι ἡ εἴσωμος σύζυγός του ἔχει πλῆρες τὸ δωμάτιον in that the well-bodied consort of-him has full the room ἐσθήτων, μεσοφορίων, μανδυλίων, στηθοδέσμων, καὶ πάσης of-clothes, petticoats, handkerchiefs, stays, and all τῆς πολυμόρφου συσκευῆς τοῦ γυναικείου ἰματισμοῦ. the multiform apparel of-the womanly attire.

Συνάγει λοιπὸν τὰ ἐνδύματά του, λαμβάνει εν μικρὸν He-gathers therefore the clothes of-him, takes a little κάτροπτρον καὶ εν κηρίον, καὶ ἀπέρχεται εἰς τὸ γραφεῖον looking-glass and a candle, and departs into the office

του ὅπως συντελέση ἐν αὐτῷ τὴν ἐνδυμασίαν του. of-him that he-may-finish in it the dressing of-him. 'Αλλὰ μετ' ὀλίγον ἐνθυμεῖται ὅτι εἶνε ἀξύριστος, καὶ ὅτι Βut after a-little he remembers that he-is unshaved, and that πρέπει νὰ ξυρισθῆ πρὶν ν'ἀλλάξη. Μεταβαίνει καὶ πάλιν it-behoves that he-shave, ere he-change. He-moves yet again εἰς τὸν κοιτῶνα, ἀνοιγοκλείει τὴν θύραν, διαμαρτυρομένης into the sleeping-room, opens-and-shuts the door, protesting τῆς Κυρίας Παρδαλοῦ, ὅτι θὰ τὴν κρυώση καὶ ἐπιστρέφει the Mrs. Pardalós, that he will her give-cold, and returns κρατῶν τὸ ξυράφιόν του, καὶ τὰ λοιπὰ ἀπαιτούμενα. holding the razor of him, and the other requirements.

Ἐνθυμεῖται τότε, ὅτι θέλει θερμὸν ὕδωρ, ἀλλὰ He-remembers then that he-wants warm water, but παρατηρῶν ὅτι ἡ ὥρα εἶναι προκεχωρημένη, καὶ δὲν observing that the hour is advanced, and not ὑπολείπεται καιρὸς ἵνα τὸ ὕδωρ θερμανθῆ, ἀρκεῖται εἰς

is-left time that the water warm, he-contents-him with

τὸ ψυχρὸν, καὶ ἄρχεται περιαλείφων μὲ σάπωνα τὴν the cold, and begins smearing-over with soap the

σιαγόνα καὶ τὰς παρειάς του, λέγων καθ' ἐαυτόν chin and the cheeks of-him, saying to himself—

Θὰ μοῦ ἔλθη πάλιν καμμιὰ καταιβασιὰ εἰς τὰ There-will me come again some going-down into my

δόντια ποῦ νὰ μὲ τρελλάνη ἀλλὰ τί νὰ γείνη! Καὶ teeth such as me will-madden; but what may-be-done! And

ήτοιμάζετο νὰ φέρη τὸ ξυράφιον ἐπὶ τὴν παρειὰν he-was-preparing to bring the razor against the cheek

αὐτοῦ, ὅτε ἢχεῖ καὶ πάλιν ὁ κώδων τῆς ἀνοιγομένης of-him, when sounds yet again the bell of-the opening θ ύρας.

door.

εἰσέρχεται = 'comes in,' from εἰς, 'in' + ἔρχεται, 'comes.' ἔρχομαι, ἔρχεσαι, ἔρχεται ἐρχόμεθα, ἔρχεσθε, ἔρχονται.

κοιτῶνα[ν]: stem κοιτῶν-, from κοίτα-, 'bed' + suffix -ῶν-, which has the force of 'a place for 'or 'of;' cf. δενδρεῶν, 'place for trees,' 'orchard,' γυναικεῶν, 'women's apartment,' and many others.

κοίτα- is formed by a modification of stem κει- = 'lie.' κεῖμαι, κεῖσαι, κεῖται' κείμεθαι, κεῖσθε, κεῖνται + noun ending -τα-. Cf. ἔρχομαι above. From stem κει- are also derived: κοι-μά-ω, 'put to sleep;' κῶμος, 'a banquet,' literally 'a lying down;' κώμη, 'a village,' 'hamlet;' the proper name Κύμη. Cognate are Latin qui-e-s, qui-esco, ci-vi-s ('a dweller'), our home, -ham, German heim, &c.

προσπαθεί: for προσπαθέει, from πρὸς, 'toward' + πάθες-, 'feeling,' 'passion.' Hence προσπαθέω, 'I direct my feelings (efforts) towards anything,' 'I endeavour,' 'attempt,' 'try.' προσπαθῶ -εῖς -εῖ -οῦμεν -εῖτε -οῦσι (-οῦν -οῦνε).

 $\epsilon \nu \delta \nu \theta \hat{\eta} = \epsilon \nu + \delta \nu + \theta \hat{\eta}$, of which $\epsilon \nu =$ 'on' or 'in;' $\delta \nu =$ 'clothe;' $-\theta \hat{\eta}$ is tense and personal ending, as frequently above = 'he may be.' Hence $\epsilon \nu \delta \nu \theta \hat{\eta}$, 'he may be dressed' or 'dress himself.' $\epsilon \nu \delta \nu \theta \hat{\omega} - \theta \hat{\eta} s - \theta \hat{\eta} r - \theta \hat{\omega} \mu \epsilon \nu - \theta \hat{\eta} \tau \epsilon - \theta \hat{\omega} \sigma \iota (\theta \hat{\omega} \nu - \theta \hat{\omega} \nu \epsilon)$.

άδύνατον: \dot{a} = 'un-,' 'in-;' δυνα = 'can;' τον = adjective ending neuter nominative. From stem δυνα- we get δύναμαι -σαι -ται -μεθα -σθε -νται, 'I can,' &c.

καθότι = κατὰ + ὅτι, 'forasmuch' + 'as.'

εὖσωμος = εὖ, 'well' + σωμο, the essential part of σῶματ, 'body' + s, 'sign of nominative case. Compounds of this kind (cf. εὖμορφο-, 'beautiful,' from εὖ- and μορφὰ-, 'form') are the same for masculine and feminine. ὁ καὶ ἡ εὖσωμος, τὸ εὖσωμον' τὸν καὶ τὴν καὶ τὸ εὖσωμον' τοῦ καὶ τῆς εὖσώμου, τῷ

καὶ τἢ εὖσώμῳ' οἱ καὶ αἱ εὖσωμοι, τὰ εὖσωμα' τοὺς καὶ τὰς εὖσώμους, τὰ εὖσωμα, τῶν εὖσώμων' τοῖς καὶ ταῖς εὖσώμοις. σώ-ματfor σάο-ματ-, 'that which is saved;' in Homer always a corpse saved in battle, the only thing saved when the hero is killed, a euphemism for a dead body, like $\lambda εὐψανον$ ($\lambda εἰπ-σα-νον$), 'that which is left,' 'remains.' The root σάο-, σόο- appears in σώζω, 'I save,' and is kin to sa- in sanus, sou in sound, su in German gesund, &c.

 $\pi\lambda\hat{\eta}\rho\epsilon_s$: stem and neuter accusative, from root $\pi\lambda\epsilon_r$, 'fill' (see above) + adjectival suffix $-\rho\epsilon_s$ = 'full.'

ἐσθήτων: stem ἐσθὴτ + ων, genitive plural ending. ἐσθῆτfrom ἐs = εἰs, 'on,' 'on to' + θη = do, to which it is akin.

Hence ἐsθη = 'do on,' 'don' + τ, suffix forming substantive
stem ἐσθῆτ = 'garment.' ἐσθὴs for ἐσθῆτα[ν], ἐσθῆτος,
ἐσθῆτι' ἐσθῆτες -ῆτας -ήτων -ῆσιν (for ῆτσιν).

μεσοφορίων: from μεσο-, 'middle' or 'inside,' and φερ- (φορ-), 'wear;' kin to English bear, Latin fero, &c. + diminutive ending ιο-, in genitive plural ίων. Hence μεσοφορίων = 'of little things worn inside,' 'inside-wearing-lets,' i. e. petticoats.

μανδυλίων: diminutive of μάνδυς, a Persian word, our mantle = 'of handkerchiefs.'

στηθοδέσμων: from στηθο-, stem (in composition) of στῆθος, 'breast' + δέσμων (genitive plural of δέσμα, otherwise δέσματα), 'bindings,' 'tyings,' being substantive of δε-, as in δέω, δένω, 'I tie;' kin to English tie. Hence στηθοδέσμων = 'breast-bindings,' 'stays.'

πάσης: for πάντσης = stem παντ + σ-η, feminine suffix + ς, genitive ending. In παντ- the π is a labialized κ, the ground form being κΓαντ-, kin to Latin quanto-. The whole declension is as follows:—πᾶς (for πὰντς), πᾶσα, πᾶν πάντα[ν], πᾶσαν, πᾶν παντὸς (observe accent, and cf. ἐνὸς above), πάσης, παντός παντὶ, πάση, παντί πάντες, πᾶσαι, πάντα πάντας, πάσας, πάντα πάντων, πασῶν (shortened from πασάων), πᾶσι(ν), πάσαις, πᾶσι(ν). With reference to the straight and curved brackets here em-

ployed, be it remarked that $\pi \acute{a}\nu \tau a\nu$ is a form etymologically postulated, but only found in vulgar Greek, whereas $\pi \^{a}\sigma \iota \nu$ is a recognized form always used before a vowel, as $\pi \^{a}\sigma \iota \nu$ $\mathring{a}\nu \theta \rho \acute{\omega} \pi \sigma \iota s$, 'to all men.'

πολυμόρφου: genitive singular feminine (cf. $\epsilon \tilde{v}\sigma\omega\mu$ os above), compounded of πολυ- and μορφὰ-, 'form,' 'shape.' Hence πολυμόρφου = 'multiform,' 'multifarious.'

συσκευῆς: compounded of συν and σκευῆ, 'equipment,' from root σκυ-, whence κύτος, with its bye-form σκῦτος; kin to Latin scu-tum, ob-scu-ru-s, cu-ti-s, our hide. For the occasional disappearance of σ , cf. μ ειδιῶν above.

γυναικείου: from stem γυναίκ- + adjectival suffix εῖο-. γυναίκ- is lengthened by suffix -κι- from stem γύνα, standing for γυνάκια-. γύνα- is kin to our queen, quean, &c., and to the word kin in English, root γεν- and gen- in Greek and Latin, and means 'the bearer,' 'mother.' γυναικεῖο- means 'womanly,' 'feminine,' 'female.'

συνάγει = συν-άγει, 'brings together,' ἄγει being kin to Latin agit.

ἐνδύματα: neuter plural accusative of ἔνδυματ- = ἔνδυ-, explained above + ματ-, substantival suffix; cf. μάθηματ-, κ.τ.λ. Hence ἐνδύματα = 'clothes.'

κάτροπτρον: from κατὰ, preposition = 'at' + root ὀπ- for ὀκ- (see above) + substantival suffix τρο-. Hence κάτοπτρον = 'a thing to look at,' 'a looking-glass.' A masculine adjective form, ὁ κατόπτριος (i.e. ὖαλος), is probably responsible for the popular word ὁ καθρέφτης through the stages κατόπτριος, κατόπτρις, κατρόπτις, κατρόφτης, καθρέφτης, the aspiration of the τ into θ being probably due to the proximity of the β, that of the π into φ to a regular law of vernacular pronunciation, $\pi\tau$ (and also $\phi\theta$) becoming uniformly $\phi\tau$ in the mouth of the common people, while the changed vowel is probably a case of Umlaut, the o becoming ε as a compromise or approximation to the final palatal vowel η or ι

κηρίον = κηρ·, kin to Latin cera, 'wax' + ίο-ν, diminutive ending. Hence κηρίον = literally 'a waxling,' 'a taper,' 'a candle.' The vernacular form is $\kappa \epsilon \rho i[\nu]$. Declension as follows, in writing and familiar speech respectively: $-\kappa \eta \rho i$ ον, κηρίον, κηρίον, κηρίον. κεριά, κεριών. Observe the shifting of the accent in genitive through rapid pronunciation.

ἀπέρχεται, 'goes away;' cf. εἰσέρχεται, 'goes in' (above).

ὄπως: for ὅπωτ, old instrumental form, relative stem ὅ-πο- for ὅ-κ-Γο-, where the ὁ seems to be the article in a petrified and indeclinable form; cf. le-quel, el cuale, &c., in French and Spanish. ὅπως means 'in order that,' 'in-a-way that' such and such a result may follow.

συντελέση: ending -ση, as above. συντελε-: from συν + τελε-, 'to finish up,' 'complete,' τελε- being for τέλες- (nominative, τέλος), and probably kin to root τελ-, τλε, 'to bear,' 'carry.' τληναι, infinitive aorist, Latin tuli (perfect), Scotch thole, German dul-den, Ge-dul-d, &c. As we say the bearing, in sense of tendency, ultimate issue. Hence ὅπως συντελέση = 'that he may accomplish.'

ἐνδυμασίαν: further formation from stem ἔνδυματ-, as explained above, by addition of substantival suffix ·ία-, standing therefore for ἐνδυματία, with sigmated $\tau = \sigma$, as often in Greek; ἐνδυμασία = 'clothing.'

μετ' ὀλίγον, 'after a little,' according to regular sense of μετὰ with accusative.

ἀξύριστος: from \dot{a} - 'un-,' and ξυριστὸς, 'shaved,' with regular change of accent. ξυριστὸς from ξυρίζ-, from ξυρὸ-, 'razor,' and that from root ξυ-, ξε-, 'to shave.' The Sanscrit kshuras, 'razor,' seems to be cognate.

πρέπει, 'it behoves,' 'is right.' This seems akin to Latin prope, 'near,' proprius, 'proper,' &c., but the link in meaning is open to some doubt.

ξυρισθη: cf. ἐνδυθη.

πρὶν: conjunction = 'before,' for πρόϊον, πρόϊν (also πρώην), comparative degree of πρὸ, as Latin prius for proios.

ἀλλά $\xi \eta =$ ἀλλά γ - $\sigma \eta$: from ἄλλο- (ἄλζο) + verbal suffix $a\gamma$ -, perhaps = root ἀ γ - in ἄ γ ω, ago, 'to bring.' Hence ἀλλά γ - = 'bring-otherwise,' 'change.' ἀλλά ξ ω for ἀλλά γ ω, ἤλλα ξ a, ἀλλά ξ ω, κ.τ.λ.

μεταβαίνει: μετα- = 'across,' βαίνει, 'he goes ;' kin to Latin ven-it, Albanian vien; root βα- for γFα-, our co-me. The Dutch kwam, 'came,' retains the labial w = F.

πάλιν: adverb = 'again.'

ἀνοιγοκλείει, 'opens and shuts:' made up of ἀνοιγ-, 'open,' and κλει-, 'shut,' a curious sort of compound, commoner in colloquial Modern Greek than in classical. κλείω is kin to Latin clau-do, German schlie-ssen, the original root being sklu-.

θύραν, 'door,' kin to same, also to Latin for-es, German Thüre, Albanian dere, Sanscrit dvâr, &c.

διαμαρτυρομένης, 'protesting' = διὰ, 'through,' 'thoroughly,' 'persistently' + μαρτυρομένης, 'witnessing,' from μάρτυρ-, 'witness' + ομένη-ς, middle participial imperfect ending, feminine genitive. This genitive is called absolute because its government is not obvious, that is, it depends, not on any particular word in the sentence, but on the sentence taken as a whole. In Latin, the ablative is used in this way; in English, the nominative. μάρ-τυρ, of which -τυρ is ending, meaning 'agent' (genitive, μάρτυρος), comes from root μαρ-, mar-, 'to call to mind,' 'remind,' 'remember,' reduplicate in memor, memoria, 'memory,' found in μέρ-ι-μνα, 'care,' &c. οἱ διαμαρτυρόμενοι is the ecclesiastical term corresponding to our Protestants.

κρυόση = verbal stem κρυο + ση ; κρυο- is found in adjective κρύο-, 'cold,' noun κρύες-, 'cold[ness],' derivative κρύ-σταλλον, κρού-σταλλον, 'ice;' kin to Latin cru in cru-or, cru-dus, cru-delis, cru-sta, old Norse hri in hri-m, our rime, old High German hra0, our raw.

ἐπι-στρέφει, 'turns about,' 're-turns.'

ξυράφιον: from ξυρὸ- (see above) + diminutive ending -άφιον, elsewhere also ύφιον, as χωράφιον, 'a little field;' ζωύφιον, 'a little animal,' 'an insect.'

ἀπαιτούμενα = 'things asked,' 'requirements:' participle imperfect passive, from ἀπαιτε-, 'to ask (of)' = ἀπὸ + αἰτε-, 'ask.' ἀπαιτούμενα stands for ἀπαιτε-όμενα.

 $\theta \epsilon \rho \mu \dot{\rho} v$: from root $\theta \epsilon \rho$, as in $\theta \dot{\epsilon} \rho o s$, 'summer,' kin to Latin fur-for- in furnus, formidus (cf. $\theta \dot{\nu} \rho a$, fores), Sanscrit gharmas, 'glow,' Gothic varmjau, our warm, Lithuanian žer-ė-ti, 'to 'glow,' Albanian žiarm, 'fire.' There can be little doubt of the kinship of these words, but the form assumed in the various languages by the first consonant is irregular, and hitherto unexplained. In θ for gh we have simple dentalization, but in the Sanscrit a v after gh, and in Gothic a g before v, seems to have been lost, while none of the other tongues seem to retain a trace of the v.

ὕδωρ: for ὕδορτ-, genitive ὕδατος for ὑδαρ-τ-ος, kin to water. The vernacular for θ ερμὸν ὕδωρ is ζεστὸ νερό: ζεστὸ- being verbal adjective from ζε-, 'boil;' νερὸ-, akin to νηρὸ-, 'liquid,' adjective from root νε-, 'flow,' or else popularly imagined in the aorist ἐνέρ(ρ)ευσε, 'it flowed in,' as ξηρὸ-, 'dry,' in the aorist ἐξέρ(ρ)ευσε, 'it flowed out,' from ἐν-ρέF- and ἐκ-ρέF- respectively; for, as the suffix -εν- has elsewhere the force of 'to be' or 'become,' ἐξέρρευσε and ἐνέρρευσε (applied to water-courses) might seem to imply the presents ξερεύω = ξερός εἰμι, and νερεύω = νερός εἰμι respectively, the ε of ἐξ and ἐν being mistaken for the augment, and the true augment in the second syllable for part of the radical word.

παρατηρών (παρατηρέων), 'observing:' from παρὰ, 'by,' and τηρε-, 'keep' or 'watch.' παρατηρών -οῦσα -οῦν· -οῦντα -οῦσαν -οῦν· -οῦντος -οῦστς -οῦντα -οῦντα -οῦντας -οῦντας -οῦντας -οῦνταν -οῦντων -οῦσαις -

προκεχωρημένη: perfect participle passive, feminine nominative,

from προχωρε- = προ + χωρε-, 'go.' Hence προχωρε- = 'go forward,' 'advance.' χωρε- is itself a derivative from χώρα-, 'a place,' and means originally 'to take a place,' 'to take up,' 'hold,' e. g. τὸ ἀγγεῖον χωρεῖ δύο μετρα, 'the vessel holds two measures.' χώρα, whence diminutive χωρίον, 'a farm,' is probably, as regards its first syllable χω-, kin to German Gau, as in Ammergau, &c., the English gay in Fotheringay, Gamlingay, Bungay, and other names of places.

ύπολείπεται = ὑπὸ, 'under,' here 'behind,' as though 'at the bottom' + λείπεται, from λειπ- (root λιπ-), kin to leave + -εται = '[it] is.' Hence ὑπολείπεται = 'is left,' 'remains.'

θερμανθ $\hat{\eta} = \theta$ ερμὸ + αν (verbal suffix) + $\theta \hat{\eta}$, ending as often above. Hence θ ερμανθ $\hat{\eta} =$ 'may be warmed.' The verbal stem θ ερμαν- is in the imperfect, θ ερμαίν- for θ ερμάνζ-. Hence θ ερμαίνω, θ ερμαίνομαι· ἐθέρμαινον, ἐθερμαινόμην· ἐθέρμανα, ἐθερμάνθην, θ ερμανθ $\hat{\omega}$, κ.τ.λ.

ἀρκεῖται (ἀρκε-εται): from root ἀλκ- ἀρκ-, literally 'to ward off;' Latin arc- in arceo. Hence, 'to secure oneself.' ἀρκοῦμαι, 'I am secure,' 'content,' 'I content myself.' Hence ἀρκετόν, 'enough.'

ψυχρο·ν, literally 'that which is blown upon' or 'spat upon:' from stem ψυχ, 'to cool by blowing or spitting,' root φυ for σπυ-, kin to spi- in spit. Hence ψυχή, 'the breath,' 'the soul.' Cf. ἄνεμο-s, 'wind,' and animu-s, anima, 'mind' and 'soul' in Latin.

 $\tilde{a}\rho\chi\epsilon\tau a\iota$: middle form of $\tilde{a}\rho\chi\epsilon\iota$, 'he is the first,' 'he rules,' this form meaning 'he begins.'

περιαλείφων: from περὶ, 'about' + ἀλείφ-ων, 'smearing.'

 $\sigma \acute{a}\pi \omega \nu a[\nu] =$ the Latin saponem.

σιαγόνα[ν]: nominative σιαγ-ών (for -òνς) -όνα -όνος -όνι * -όνες -όνας -όνων -όσι(ν).

παρειάς: from πάρος (πάρες), 'before' + noun suffix $-i\grave{\alpha} =$ παρεσιά, the 'frontage' of the head = 'the sides of the face,' 'the cheeks.'

έαυτὸν = έ for έν, old accusative pronoun + αὐτὸν = 'self.'
Hence έαυτόν = 'himself.'

καταιβασιὰ = κατὰ, καταὶ, 'down' + βασιὰ (root $\beta a + \sigma$ ιὰ), verbal substantive ending. Hence καταιβασιὰ = 'a going down,' i.e. a twinge of pain descending into the tooth; a thoroughly vernacular and most expressive word.

δόντια: for δ-δόντια, diminutive from δ-δόντ-, 'tooth,' Latin dent-, &c.

ποῦ νὰ μὲ τρελλάνη, 'such as to drive me mad,' literally 'such that it may,' &c. τρελλαν- from τρελλὸ-, 'mad' (cf. θ ερμαν-from θ ερμὸ-), supposed by some to be a corruption of the Ancient Greek τρανλὸ-, 'stammering,' as though for τρενλὸ-, τρεγλό-.

γείνη: first aorist subjunctive, from root γεν-, cognate to kin. γίγνομαι, ἔγεινα, γείνω, κ.τ.λ. τὶ νὰ γείνη = 'what (is) to happen?' 'what's to be done?'

ἢτοιμάζετο: from ἔτοιμο-, 'ready,' ἐτοιμάζομαι, 'I get (myself) ready,' ἢτοιμάζετο, 'he was getting (himself) ready.' ἔ-τοιμο-, verbal adjective from root $\hat{\epsilon}(s)$, 'he,' is.

φέρη: kin to English bear, Latin fero, &c.

ηχει (ηχέει): from ηχο-, 'sound.'

IDIOMATIC TRANSLATION.

Mr. Pardalós enters his bedroom, and attempts to dress. But this is impossible, inasmuch as his corpulent spouse has the apartment full of dresses, petticoats, handkerchiefs, stays, and all the multifarious apparatus of female attire. He therefore gathers up his clothes, takes a small looking-glass and a candle, and withdraws to his office, to complete his toilet therein. But he soon remembers that he is unshaven, and that he must shave before he changes. Accordingly, he migrates a second time to the bedroom, opens and shuts the door, amid the protestations of Mrs. Pardalós that he will give her cold, and returns with his razor and the other requisites in his hands. Then he remembers that he wants hot water, but observing that the hour

is advanced, he contents him with cold, and begins smearing over his chin and his cheeks with soap, saying to himself, "I shall have a fine twinge of toothache! but there's no help for it." And he prepared to bring the razor against his cheek, when once more the bell of the opening door resounds.

EXERCISE IX.

Δèν εἶνε καιρὸς πρὸς θερμὸν ὕδωρ ἡ ὥρα εἶνε προκεχωρημένη. Τ΄ θὰ εἰπῆ (what means የ que veut dire ε) θερμὸν ὕδωρ; Ζεστὸ νερό. Εἰσέρχομαι εἰς τὸν κοιτῶνά μου κρατῶν τὸ κηρίον, τὸ ξυράφιον καὶ τὰ ἄλλα ἀπαιτούμενα πρὸς ἐνδυμασίαν. Προσπαθῶ νὰ ἐνδυθῶ ἀλλὰ εἶνε ἀδύνατον, καθότι ἡ εὕσωμος σύζυγός μου ἔχει πλῆρες τὸ δωμάτιον πάσης τῆς πολυμόρφου συσκευῆς γυναικείου ἱματισμοῦ. Ὁ ἱματισμὸς τῶν γυναικῶν εἶναι κατ ἀλήθειαν πολύμορφος, ἄν καὶ ὅχι εὕμορφος. Μετ ὀλίγον ἐνθυμοῦμαι ὅτι δὲν ἔχω θερμὸν ὕδωρ νὰ ξυρισθῶ. Παρατηρῶ ὅτι τὸ νερὸ εἶνε κρύο καὶ ὅτι ἡ ὥρα εἶνε προ(κε)χωρημένη. ᾿Αλλὰ τί νὰ γείνη; ᾿Αρκοῦμαι λοιπὸν εἰς τὸ ψυχρὸν, καθότι δὲν εἶνε καιρὸς ἵνα θερμανθῆ. Περιαλείφω μὲ σάπωνα τὴν σιαγόνα καὶ τὰς παρειάς. Μοῦ ἔρχεται καταιβασιὰ εἰς τὰ ὀδόντια, καὶ ψιθυρίζω ἤκιστα εὐσεβάστως "ἔχω γυναῖκα ποῦ νὰ μὲ τρελλάνη," καὶ τρελλαίνομαι κατ ἀλήθειαν φέρων τὸ ξύραφιον ἐπὶ τὸ στῆθός μου.

It is impossible for me to enter my bedroom and to dress. Petticoats, stays, handkerchiefs, are requisites of multifarious female attire. The spouse of my friend is beautiful; but when he opens and shuts the door, she protests that he will give her cold. The hot water is not ready, but it is being got ready. No time is left me to complete my toilet. I must shave with cold water, and a twinge of toothache enough to drive me mad will attack me (come to me); but there's no help for it. The hour is advanced, and I am unshaved. I wish to shave before I change. I gather together the requisites for my toilet, and, holding the razor against my cheeks, migrate once more into my bedroom. The bell of the opening and shutting door rings enough to drive me mad.

ΔΕΚΑΤΟΝ ΜΑΘΗΜΑ.—TENTH LESSON.

Σύ είσαι, Θοδωρή: φωνεί ὁ Παρδαλὸς, προβάλλων You are (it), John? calls the Pardalós, putting-forth ολίγον την σαπωνόφυρτον αὐτοῦ μορφην διὰ της θύρας. a-little the soan-smeared of-him face through the door. - Όχι, ἀφέντη! ἀπαντά κάτωθεν ή φωνή τῆς ὑπερετρίας, replies from-below the voice of-the maid, είνε ένας κύριος . . . θέλει κάτι νὰ σᾶς εἰπῆ.— Ας it-is a gentleman . . . he-wants something that you he-tell.—Let περάση μίαν ἄλλην ὥραν, ἔχω ἐργασίαν.—Εἶνε ἀνάγκη (him) pass an other hour, I-have business .- It-is need νὰ σᾶς ἰδη τώρα, ἀπαντῷ μετά τινα δευτερόλεπτα ἡ φωνή that you he-see now, replies after some seconds the voice της ύπηρετρίας.— Αλλο κακον! λέγει καθ' έαυτον ο άτυγης of-the maid. - Another evil! says to himself the unlucky Δημητράκης, καὶ μὴ δυνάμενος νὰ πράξη ἄλλως. Little-Demetrius, and not being-able that he do άπομάσσει έν τάχει τὸν σάπωνα ἀπὸ τῆς μορφῆς του, wipes-off in speed the soap from the face of-him, καὶ ἐξέρχεται τοῦ γραφείου τοῦ, ἐνῶ ὁ νυκτερινὸς and comes-out of-the office of-him, while the nightly έπισκέπτης ἀναβαίνει τὴν κλίμακα.— Ἡ Κυρία Τραχανᾶ, visitor ascends the staircase.—The Mrs. Trachanás, λέγει μειδιών ο νεωστὶ έλθων, σᾶς στέλλει το κλειδί says smiling the newly come, you sends the τοῦ θεωρείου δι' ἀπόψε, αν ἀγαπατε.—Εὐχαριστοῦμεν

of-the stall for this-evening, if you-like. - We-thank

πολύ, παιδί μου, εὐχαριστοῦμεν, ἀπαντά ὁ ταλαίπτορος much, lad of-me, we-thank, answers the wretched Παρδαλός, προσπαθών νὰ κολάση τὸ ὀργίλον τῆς Pardalós, endeavouring that he-restrain the wrathful(ness) of-the μορφής του διά τυπικού τινος μειδιάματος . . . άλλά face of-him by a carved sort-of smile . . . but είμεθα προσκεκλημένοι είς συναναστροφήν,-'Α, ετζι! invited a-party. — Ah, 80! to προσκυνώ, καλήν νύκτα σας.-Προσκυνήματα πολλά. I-worship, good night to-you, - Worshippings many. Καὶ εἰσέρχεται εἰς τὸ γραφείον του γρυλλίζων έκ τοῦ And he-enters into the office of-him grunting from the θυμοῦ.—Διάλεξε καὶ αὐτὴ τὴν ἡμέραν καὶ τὴν ὥραν νὰ passion.—She chose too this the day and the hour that μας στείλη τὸ θεωρείον της.-Ποίος ήτον; φωνεί ἀπὸ us she send the stall [key] of her .- Who was-it? cries from τοῦ κοιτώνος της ή Κυρία Παρδαλοῦ. - Ἡ Κυρία the bedroom of-her the Mrs. Pardalós. — The Mrs. Τραγανά ἐνθυμήθη νὰ μᾶς στειλη τὸ θεωρείον της. -Trachanás remembered that us she-send the stall [key] of-her.-Έπολλάτη της! όταν βρέχη μόνον καὶ χωνίζη μᾶς To many years of-her! when it rains only and snows us

θυμᾶται! . . . μᾶς καθυποχρέωσε! — Μετ' ὀλίγας she-remembers . . . us deeply-she-obliged!—After few

δὲ στιγμὰς ἀνακράζει καὶ πάλιν, Κοντεύεις, however minutes exclaims-she too again, Are-you-getting-on,

Δημητράκη; — Ποῦ νὰ κοντεύω, ἀδελφή! ἀκόμη δὲν Little-Demetrius?—Where that I get-on, sister! yet not

ξυρίσθηκα. Έπειτα, δεν βλέπω κζόλα, καὶ κατακόπηκα. shaved-am-I. Besides, not see-I even-at-all, and cut-to-pieces-am-I.

Οὔ, καϋμένε! ἔλα 'δὼ, ποῦ ἔχει περισσότερον φῶς.
 Oh, poor fellow! come here, where it-has more light.

—Αὐτοῦ; καὶ ποῦ νὰ σταθῶ; εἰς τὸν ἀέρα;— Ελα, ἔλα
 —There? and where that I stand? in the air? — Come, come

τώρα, καὶ σοῦ κάμνω τόπον. Ἐγὼ ἐτελείωσα σχεδόν now, and you make - I room. I have-finished almost.

μόνον τὴν τραχηλιά μου ἔχω νὰ βάλω.
Only the necklace of-me have-I that I-put-on.

προβάλλων = πρὸ, 'forth' + βάλλ-ων, 'putting:' βαλλ- for βαλλ-, stem of imperfect, from root βαλ- for γεάλ-, German quell- in Quelle, quellen, our well, well forth, &c.

σαπωνόφυρτον (cf. εὖσωμος above) = σαπωνο-, stem in composition of σάπον- + φύρ-, 'to knead,' 'smear,' 'puddle,' kin to bar in barm, 'yeast,' German $B\ddot{a}rme + \tau$ o- ν = verbal adjectival suffix + ending ν .

ὑπηρετρία-ς: feminine of ὑπηρέτη-ς, explained above.

κάτι: for κάν (καὶ ἀν) τὶ, literally 'even if aught,' 'something.' $\pi\epsilon\rho$ άση = $\pi\epsilon\rho$ ά + ση: $\pi\epsilon\rho$ α, 'pass,' kin to our *fare*, imperfect stem $\pi\epsilon\rho$ να-, whence $\pi\epsilon\rho$ νάω, $\pi\epsilon\rho$ νῶ, 'I pass,' &c.

ἐργασίαν: for ἐργαδ + σίαν, of which σί-α equals noun suffix, ἐργαδ = verbal stem forming imperfect stem ἐργαδι (ἐργάδιομαι), ἐργάζομαι, κ.τ.λ.; root ἐργ- for Γεργ-, kin to work. Hence ἐργασία = 'business.'

ἀνάγκη: ἀν-άγκ-η, literally 'up-string-ing,' from root αγκ-, 'curved,' whence ἀγκύλη, 'sling,' ὄγκινος, 'barb,' ὄγκος, 'bend,' 'bulk,' &c.

iδη̂ (also iδη): from root Fιδ-, Latin vid- in video, kin to English wot, wit, German wissen, witz.

δευτερόλεπτα: from δεύτερο-, 'second' + λεπτά, 'minutes,'

neuter plural of $\lambda \epsilon \pi \tau \hat{o}$, 'fine,' 'minute.' Observe accent, as it is typical of all such compounds.

ἀτυχής: stem ἀτυχές-; degrees, ἀτυχέστερος, ἀτυχέστατος.

Δημήτρικης: diminutive of Δημήτριο-, in which common Greek name that of the old goddess $\Delta ημήτηρ$ ($\Delta ημήτ(ε)ρ$ -) is preserved. The diminutive suffix -άκης is said by Sophocles to be of Slavonic origin, but it appears to be a modification of the same -ακ- which we had in γυναῖκα- for γυνάκα above. This does not hinder its being cognate to Slavonic -αk.

 $\mu\dot{\gamma}$: negative particle, used instead of $\delta\dot{\epsilon}\nu$ and $\delta\chi\iota$ with subjunctives and participles, where, however, $\delta\chi\iota$ ($\dot{\upsilon}\dot{\chi}\dot{\iota}$ or $\dot{\upsilon}\dot{\nu}$) is sometimes found, but in a different sense. $\mu\dot{\gamma}$ $\delta\upsilon\nu\dot{\alpha}\mu\epsilon\nu\sigma$ s means 'since he was unable;' $\dot{\upsilon}\dot{\nu}$ $\delta\upsilon\nu\dot{\alpha}\mu\epsilon\nu\sigma$ s would mean 'though he was unable.'

πράξη: for πράγ-ση or πράκ-ση, probably lengthened by κ from root πρα- (περα-), 'to further,' kin to fur- in same, fare, &c.; see above on περνῶ. Hence 'to do,' 'to accomplish.' In imperfect πράκω becomes πράσσω; tenses: ἔπραξα, πράξω, κ.τ.λ. From this root comes the common word πράγ-ματ- (πρᾶγμα), 'a thing.'

ἀπο-μάσσει, 'wipes off:' μάσσει for μάκει or μάχιει. Hence μάγ-ειρος, 'a cook;' χειρό-μακ-τρον, 'a hand-wiper,' 'a towel,' κ.τ.λ.

τάχει: for τάχες-ι, 'in haste,' from τάχες- (τάχος), 'speed;' cognate are ταχύ-, 'swift,' τάχα, 'swiftly,' 'easily,' 'lightly,' 'perhaps.'

νυκτερινός (νυκτ-ερινός): in ending, as in root, kin to Latin noct-urnus; νυκτ-, kin to English night, Latin noct-, &c.; nominative νὺξ for νύκτς, as Latin nox for nocts.

ἐπισκέπ-της, 'visit-or;' see above on ἐπισκεπτήριον, κ.τ.λ.

κλίμακα [κλίμακαν]: stem κλίμακ- (nominative κλίμαξ for κλίμακς). Like as this word looks to our climb, it has nothing to do with it, for English c or k implies Greek γ . Moreover, the Greek derivation is plain: κλίμακ- is from κλίμα $[\tau]$ $(+\kappa)$,

whence climate; $\kappa\lambda i\mu a(\tau)$ - is verbal substantive from root $\kappa\lambda i\mu$ in $\kappa\lambda i\nu \omega$, kin to Latin clino, inclino, our lean for hlean. The $\kappa\lambda i\mu a\xi$ is that which is leant against the wall. Hence 'ladder,' 'staircase.'

νεωστὶ: strengthened by suffix τὶ, from νέως (νέωτ), instrumental adverb of νέο-, 'new.'

 $\lambda\theta\dot{\omega}\nu$: second agrist, root $\lambda\theta$ - used with imperfect tenses of $\lambda\phi\lambda$ -, $\lambda\theta\dot{\omega}\nu$ for $\lambda\theta\dot{\omega}\nu$, and declension accordingly.

στέλλει: for στέλζει, root στελ- σταλ-; στέλλω, 'I send,' ἔστειλα for ἔστελ-σα, 'I sent,' ἐστάλην, 'I was sent,' also ἐστάλθην. κλειδί (for κλειδίν, κλειδίον): diminutive of κλείδ- (nominative of κ

κλείς), from root κλει-, 'shut,' as above. κλεί-δ-, κλει-δί, 'the thing to shut with,' 'the key;' cf. German schliessen, Schlüssel.

θεωρείου (for θεωρείοσχο): stem θεωρείο- = θεα- θαF-, 'see' (θεά-ομαι, 'I see,' 'look,' 'behold') + -ρò- noun suffix, whence θεωρός [θαF-ρὸς], 'a seer,' θεωρέ-ω, 'I am a seer,' θεωρείου, 'a place for a seer,' 'a box at an opera or theatre.' Hence also θέα-τρο-ν, 'a place to see in,' 'a theatre.'

 $\delta i' = \delta i \hat{a}$: with accusative means 'for.'

ἀπόψε: from ἀπὸ, 'from,' and ὀψὲ, 'late,' 'at evening.' Hence ἀπόψε, 'this evening,' 'to-night.' Observe how, in Greek and English, in words of this kind, the preposition sometimes supplies the place of a demonstrative pronoun. Cf. also ἐφ'έτος, 'this year.'

ἀγαπᾶτε: verbal stem ἀγαπα-, from noun ἀγάπα- (nominative ἀγάπη), 'love.' ἀγαπῶ, ἢγάπησα, ἀγαπήσω.

εὐχαριστοῦμεν (εὐχαριστέ-ομεν): verbal stem εὐχαριστέ-, from εὐ, 'well' + χαριστὸ-, verbal adjective, from χαριδ- (χαρίδιο, χαρίζω), 'to do a favour.' Hence εὐχάριστος = 'well-flavoured,' 'pleasant,' 'pleased;' εὐχαριστέω, 'I am pleased,' 'gratified,' 'I thank.' Hence, too, εὐχαριστοῦμαι, 'I am contented;' εὐ-χαριστημένος, 'delighted,' 'contented' (also ηὐχαριστημένος). παιδί = παιδίν, παιδίον.

. κολάση = κολάδ + ση: κολαδ- = 'restrain,' 'prevent.' Hence

κολάζω, 'I restrain,' ἀκόλαστος (ἀκόλαδ-τος), 'incontinent,' ἀκολασία, 'incontinence.'

ὀργίλον: from ὀργά- + ίλο-, adjectival suffix; ὀργά-, kin to Sanscrit ŵrģâ ('strength,' 'eagerness'), hence wrath; perhaps cognate also with Latin urgeo. Hence ὀργίλο-, 'wrathful,' τὸ ὀργίλον, 'the wrathful(ness).' This use of the neuter adjective should be noted, as it is common in Greek.

τυπικοῦ: τυπικὸ from τύπο-, substantive of root τυπ-, 'to strike,' whence τύπ-τω, 'I strike;' Sanscrit tup, tump, our thump. From this root comes τύμπ-ανο-, 'a drum' (τὸ τύμπανον), whence our tympanum. Nothing to do with tin pan, as schoolboys fondly imagine.

ἔτζι: said to be a corruption of οὖτωσί = οὖτωτ, old instrumental + i, demonstrative particle; not without influence of Italian anzi on the accentuation.

προσκυνῶ (προσκυνέω): from πρὸς, 'towards' + κυ-νέ-ω (νε = suffix of extension), 'I kiss.' Hence προσκυνῶ, 'I kiss towards' (as in Spanish beso las manos), 'I worship,' 'make my respects.'

καλὴν νύκτα σὰς, 'good night to you:' σας, enclitic accusative used for dative.

προσκυνήματ-α: verbal substantive from προσκυνε-.

γρυλλίζων (for γρυλλίδιων): formed from γρὺ, 'a grunt;' οὐδὶ γρύ, 'not a syllable,' 'not as much as a grunt'—a word made from the sound (onomatopæetic), like 'cuckoo,' κόκκυξ, &c.

διάλεξε: for διάλεγ- σ ε; διὰ, 'apart' + λεγ-, 'pick,' German lesen for leksen, Latin leg- in lego. Hence διαλέγω, 'I chose, διέλεξε(ν), vernacular (ἐ)διάλεξε(ν), 'he,' 'she,' or 'it chose.'

αὐτή: for αὐτήν, agreeing with τὴν ἡμέραν.

ποῖος: for κροῖος (κρόσχος), adjective formed from genitive κροῖο, κρόσχο of κρο-, Latin quo- (cf. cujus), our who for hwo, literally 'of what kind?' Hence 'what manner of man?' 'who?'

ητον: imperfect middle 3rd singular of ές-, standing for ἔεστο, ἔετο with euphonic ν added by false analogy of words, like

διέλεξε(ν), κ.τ.λ., where ν stands for τ, sign of 3rd person singular; cf. in classical Greek, λέγουσι(ν), κ.τ.λ. Persons: ἤμουν, ἦσο, ἢτο· ἤμεθα, ἢσθε, ἢσαν. Other forms: ἤμην, semi-classical, ἤμουνα, vernacular, ἤσουν and ἤσουνε, ἤτανε· ἤμαστε, ἤσαστε, ἤτανε. The 3rd plural is from the active voice, as are all persons in the older classical Greek: ἢν, ἢs, ἢ, or ἢν· ἢμεν, ἢτε, ἢσαν.

'σπολλάτη της: for εἰς πολλὰ ἔτη της, an elliptical expression = 'εἰς πολλὰ ἔτη νὰ ζήση' της, 'may she long live—to her' (genitive for dative), i.e. long life to her.

βρέχ: for Fρέχ- (cf. βροχὴ above), kin to Latin rigo for vrigo, German regen for wregen, our rain.

χιονίζη: for χιονίδι-η from χιόν-, 'snow,' kin to hiem-s, Latin, which, with χείμα-τ- χειμόν-, 'winter,' is kin to Sanscrit hi-ma-s, 'snow,' Slavonic zima, Albanian dime, 'winter,' Zend hima, also 'year,' as probably in Latin bimus, trimus, for bi-himus, tri-himus, &c. The Himalayas are the 'snowy mountains.' In Slavonic and Albanian the original gh has become dentalized, probably through the influence of the dental vowel i. In Sanscrit and Zend it has become h, as often in these languages.

καθυποχρέωσε: from κατὰ, 'downright,' ὑπὸ, 'under,' and χρέο(ς), 'debt.' Hence καθυποχρε-όνω, 'I put altogether under a debt;' καθυποχρέωσε, 'she has greatly obliged us,' as we say ironically, 'we are really very much obliged.'

θυμᾶται: vernacular for ἐνθυμεῖται. Colloquially, verbs in εare conjugated as if in α-; this is probably archaic, α- ε- ο- being
originally mere variants of the same undefined vowel sound,
and only specialized by custom in course of time.

στιγμά-ς: for στιγμά-ν-ς, from root στιγ- (στίζω (στίγχω), 'I prick'), our 'stick,' literally 'a puncture' or 'point.' Hence 'a point of time,' 'moment.'

ἀνακράζει: literally 'cries up;' we say 'cries out.' κράζει = κράγχει; root κραγ-.

κοντεύεις: from κοντὸ-, 'near,' probably nasalized from κοτὸor κατὸ-, adjectival stem answering to preposition κατὰ, 'at' or 'by;' suffix -ευ- means 'get' or 'be.' Hence κοντὸ-, 'near,' κοντεύ-, 'approach,' 'get on.'

ξυρίσθη-κα: for ἐξυρίσθην; the endings -κα -κας -κε' -καμεν -κατε -κασιν or -καν(ε) are used colloquially for the classical -ν -ς -μεν -τε -σαν in this tense, on the analogy of ἔδωκα for ἔδων, ἔθηκα for ἔθην, &c. In the case of ἔβηκα for ἔβην the analogy is perfect. In classical Greek these endings are (regularly) added to perfect (reduplicated), not to a rist stems, e. g. βέβηκα, 'I have gone,' root βα-.

άδελφὴ: a familiar address to any woman (as ἀδελφὲ to any man), irrespective of real relationship. Cf. St. Paul: μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν; or, as it stands in the Modern Greek version: Μὴ δὲν ἔχομεν ἐξουσίαν νὰ συμπεριφέρωμεν ἀδελφὴν γυναῖκα; "Have we not power to lead about a sister as wife?" ἀδελφὸς, ἡ, 'brother,' 'sister,' kin to Sanscrit sa-gharbh-jas, i. e. of one womb; cf. δελφ-ίν, 'the belly-fish,' i. e. dolphin.

 $\tilde{\epsilon}\pi\epsilon\iota\tau a = \tilde{\epsilon}\pi i$, 'besides' + $\epsilon\tilde{i}\tau a$ (Latin ita), 'then,' the whole meaning 'moreover.'

κζ'ολα = καὶ + ὅλα (neuter plural of ὅλο- for σόλδο-, kin to sol- in Latin sol-ido-), literally 'even all (together),' 'already.' δὲν βλέπω κζ' ὅλα, 'Already I can't see,' i. e. I see no longer.

κατακόπηκα: for κατεκόπην, see above on ending -κα. κοπ-(also κοβ-) probably kin to our hew.

καϋμένε: apparently = classical κεκαυμένε, vernacular καυμένε, καμμένε, 'burnt,' from root καύ-, imperfect καίω, καύγω for κάξω, but only in this sense when written with diæresis; kin to ho-t, German hei-ss.

čλa: aorist imperfect giving the stem which is found in classical Greek only in ἐλά-ω, ἤλασα, κ.τ.λ., of which the imperfect is ἐλαύ-νω for ἐλάΓ-νω, 'I march.' The same root also appears in classical future ἐλεύσομαι for ἐλάΓσομαι, 'I shall come.' ἔλα thus stands for ἔλαΓ or ἔλαν.

δω: short for ἐδω, popularly supposed to be a transposition of τωδε, but much more likely a form of τωδού, τωδού (Γιδού), 'see!'

'lo!' 'behold!' ἰδοὺ is actually found in the sense of 'here,' or just passing into that sense, in Acts ii. 7: Οὐκ ἰδοὺ πάντες οὖτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; "Are not here all these who speak Galilæans?"

φῶς: for φῶτ, φωτὸς, φωτὶ φῶτα, φωτῶν, φωσί. στα-θῶ: literally 'be stood.' Hence 'stand.'

άέρα: stem ἀέρ-, probably 'the breather,' kin to ἄημι, 'I breathe.'

κάμνω = καμ + \dot{v} + \dot{w} , 'I do;' in classical Greek, 'I labour,' 'I am weary,' at most, 'I make.' Yet as make is the oldest meaning (Homeric), the modern is probably also of high antiquity, though not coming to the surface in literature.

τόπον: masculine (nominative τόπος).

ἐτελείωσα = ἐ + τελει + ω + σα: τέλειο- from τέλες-, 'end.' Hence for τέλεσχο- = 'that which has an end,' 'perfect,' whence τελειό(ν)ω, 'I finish.' Observe use of a rist ἐτελείωσα in sense of lost perfect τετελείωκα. The Greeks can also say ἔχω τελειώσει (for τελειώσαι), infinitive a rist, if they desire to be explicit, or ἔχω (τε)τελειωμένον, but the latter only with nouns, transitively. ἔχω τελειωμένον τὸ ἔργον.

 $\sigma_{\chi\epsilon}$ -δὸν: adverb = root $\sigma_{\chi\epsilon}$ - $\sigma_{\epsilon\chi}$ - (found in $\epsilon_{\sigma\chi}$ ον, a orist of $\epsilon_{\chi\omega}$ for $\sigma_{\epsilon\chi}$ ω, $\epsilon_{\sigma\chi}$ - $\epsilon_{\sigma\chi}$, perfect, $\epsilon_{\kappa\tau}$.) + adverbial ending -δὸν; cf. $\epsilon_{\sigma\chi}$ -δόν, 'by degrees,' &c. 'Having' or 'holding close to' anything is the notion which appears in σ_{χ} -δόν, 'in a close manner,' 'nearly,' 'almost.'

τραχηλιά = τράχηλο + ιά: feminine suffix, 'a something for the neck;' τράχηλο-, kin to τρέχω, 'I run,' τρόχο-s, 'a course, τροχό-s, 'a wheel,' kin to German dreh-en, drechseln.

IDIOMATIC TRANSLATION.

"Is that you, John?" cries Pardalós, putting his lathered face a little way out of the door.

"No, sir," answers the voice of the maid from below. "It is a gentleman; he wishes to speak to you."

"More bother!" says our luckless Demetrius to himself, and having no alternative, hastily wipes the lather from his face, and issues from his office, while the nocturnal visitor ascends the staircase.

"Mrs. Trachanás," says the new-comer, smiling, "sends you the key of her box at the opera for to-night, if you like to go."

"Many thanks, my friend, many thanks; but we're invited out," replies the wretched Pardalós, trying to keep down the wrathful expression of his countenance under a forced smile.

"Oh, indeed! then I will take my leave. Good night to you."

"The same to you." And he enters his office, grunting with rage.

"Who was it?" cries Mrs. Pardalós from her bedroom.

"Mrs. Trachanás thought to send us the key of her box."

"Long life to her! It's only when it rains and snows she thinks of us! She is exceedingly obliging." But after a few moments she exclaims again,—

"Are you getting on, Demetrius dear?"

"Getting on! heart alive! I am not yet shaved. Besides, I can't see any longer, and have cut myself all to bits."

"Oh, dear! I'm so sorry! Come here, where there's more light."

"And where am I to stand—in the air?"

"Come, come, now, and I'll make room for you. I've nearly finished. I have only got my necklace to put on."

EXERCISE X.

Ποίος ήτον; σὺ εἶσαι Δημητράκη μου; Μάλιστα ε'γὼ εἶμαι καὶ ποῦ νὰ σταθῶ; Ἐδὼ νὰ σταθῆς! ελα καὶ σοῦ κάμνω τόπον εδὼ εχει περισσότερον φῶς. Ὁ ἀτυχὴς Δημητράκης προβάλλει ολίγον εκ τοῦ γραφείου τὴν σαπωνόφυρτον αὐτοῦ μορφὴν γρυλλίζων εκ τοῦ θυμοῦ. Αλλο κακὸν! δὲν βλέπω κὶ δὰα καὶ κατακόπηκα, ἡ καὶ κατεκόπην ὡς γράφουσι σήμερον οἱ νεοφώτιστοι τῆς γλώσσης μας

καθαρισταί. Ποῖος ἐνθύμηθη νὰ μᾶς στείλη τὸ κλειδί τοῦ θεωρείου δι' ἀπόψε; Ἡ Κυρία Τραχανᾶ, διότι βρέχει καὶ χιονίζει, καὶ μὴ δυναμένη νὰ ὑπάγη εἰς τὸ θέατρον ἐνθυμεῖται ἡμᾶς.

'Σπολλάτη της· μᾶς καθυποχρέωσε· εἴμεθα καθυποχρεωμένοι· εὖχαριστοῦμεν πολὸ καὶ τῆς στέλλομεν προσκυνήματα πολλά.

Παιδί μου μὴ προσπαθής νὰ κολάσης τὸ ὀργίλον τής μορφής σου διὰ τυπικοῦ μειδιάματος. Διατί διάλεξε καὶ αὐτὴ τὴν ἡμέραν καὶ τὴν ὥραν νὰ μᾶς τὸ στείλη; ἄς περάση μίαν ἄλλην ὥραν ἔχομεν ἐργασίαν τώρα καὶ ὅχι μόνον τοῦτο ἀλλὰ εἴμεθα προσκεκλημένοι εἰς συναναστροφήν. Ποῦ εἶνε τὸ κλειδὶ τοῦ γραφείου μου; Εἶνε ἀνάγκη νὰ τὸ ἔχω τώρα, νὰ τὸ λάβω ἀμέσως. Τί ἀπαντῷς; Δὲν ἀπαντῶ τίποτε. διότι δὲν ἔχω τίποτε ν' ἀπαντήσω.

Α ἔτζι! προσκυνῶ, καλὴν νύκτα σας.

'Εξέρχομαι τοῦ κοιτῶνος σαπωνόφυρτος καὶ γρυλλίζων ἐκ τοῦ θυμοῦ, καὶ ἔτοιμος νὰ σταθῶ εἰς τὸν ἀέρα διότι δὲν βλέπω ἄλλον τόπον, ἀλλὰ ἡ ὑπηρετρία ἀνακράζει κάτωθεν μετ' ὀλίγας στιγμὰς Κοντεύετε κύριε; ἔνας κύριος εἶναι ἐδῶ καὶ θέλει, λέγει, κᾶτι νὰ σᾶς εἰπῆ. Πές του νὰ περάση ἄλλην ὥραν, καὶ νὰ μὴν ἀναβῆ τὴν κλίμακα τώρα ποῦ ξυρίζομαι· ἄλλως θὰ ἦνε ἀνάγκη νὰ ἐξέλθω ἡμιξύριστος τοῦ κοιτῶνος καὶ θὰ μοῦ ἔλθη πάλιν καμμιὰ καταιβασιὰ εἰς τὰ δόντια, διότι θὰ κρυωθῶ.

It is necessary that (we must) call (pass) another time. The gentleman is engaged now, and is invited out. The nocturnal guest descends the ladder, endeavouring to conceal the angry expression of his face by means of a forced smile of respect and subjection. The wretched Pardalós, half-shaved, and grunting with rage, unable any longer to see, has cut himself to pieces; and protruding his lathered visage through the opening door of the office, exclaims, "I must have more light. How am I to get on? Where am I to stand—in the air? I have no looking-glass and no candle, and the room is full of garments, petticoats, handkerchiefs, stays, and necklaces?"

"Oh!" says his corpulent wife. "Come, poor fellow! I

have nearly finished." I see that the hour is advanced. Don't try to bring the razor to bear upon your lathered cheek. It is not necessary. Let me wipe off quickly the soap from your face. Better to be half shaved than to (that you) cut yourself to pieces.

Long life to you! Here is ($i\delta o \hat{\nu}$) the key of our box. We are invited to the theatre to-night, if we like. We have no business, so we will go. The new comer smiles a forced smile of patronage and superiority, but it is impossible for him $(\tau o \hat{\nu} \in i \nu \epsilon, \kappa.\tau.\lambda.)$ to keep down the wrathful expression of his visage.

It rains and snows, and I shall have a twinge of toothache. Why should we choose this day and hour to go to the theatre? You have deeply obliged us, but we are only half shaved, and cannot come at present.

ENΔEKATON MAΘΗΜΑ.—ELEVENTH LESSON.

NOTE.—As the learner is now presumably acquainted with the more constantly recurring peculiarities of Modern Greek idiom, the interlinear translation will be somewhat freer henceforth, and the free idiomatic translation will be as far as possible dispensed with.

'Ο Παρδαλὸς πείθεται, συγκινούμενος ὑπὸ τῆς συζυγικῆς Pardalós obeys, moved by the conjugal

μερίμνης της Κυρίας Φρόσως, λαμβάνει πάλιν τὸ φῶς, solicitude of Mrs. Euphrosyne, takes again the candle,

τὸ κάτοπτρον καὶ τὸ ξυράφιον, καὶ, ἡμιξύριστος, μεταβαίνει the looking-glass and the razor, and, half-shaved, migrates

εἰς τὸν κοιτῶνα, ὅπου εὐρίσκει τὴν Εὐφροσύνην τοποθετημένην into the bedroom, where he-finds Euphrosyne located

πρὸ τοῦ κατόπτρου, μεταξὺ τεσσάρων κηρίων, καὶ before the looking-glass, between four candles, and

καταγινομένην μετά πολλοῦ κόπου νὰ δέση ὅπισθεν exerting herself with much labour to tie from behind τοῦ τραχήλου της μικράν ἐκ μέλανος βελούδου ταινίαν, a small black velvether neck άφ' ής κρέμαται έπὶ τοῦ ὑπερακμάζοντος στήθους from which hangs upon her more than mature breast της γρυσούς λοβίσκος.-Καὶ ποῦ θέλεις νὰ σταθώ τώρα; a golden locket. - And where do you wish me to stand now? ύπολαμβάνει ὁ ταλαίπωρος Παρδαλός, μη βλέπων τόπον interposes the wretched Pardalós, not seeing a space κενὸν πρὸ τοῦ κατόπτρου.— Ελα, μὴ μουρμουρίζης, vacant before the looking-glass.—Come, don't grumble, άπαντα μειλιχίως ελέγχουσα ή κυρία, περιπόρφυρος gently reproaching the lady, all-red answers έκ τοῦ ματαίου κόπου δυ καταβάλλουσιν οί χονδροί from the fruitless labour which expend her stout αὐτης βραχίονες ἀνακαμπτόμενοι ὅπισθεν της κεφαλής της. arms bent back behind her head. Δέσε μου μία στιγμή έδω αὐτὸ τὸ βελουδάκι, καὶ Tie me a moment here this little (piece of) velvet, and σοῦ ἀφίνω ὅλον τὸν τόπον ἐλεύθερον.— Ὁ Παρδαλὸς γίνεται I (will) leave you all the space clear. — Pardalós becomes κατ' ἀνάγκην πρὸς στιγμὴν καὶ θαλαμηπόλος τῆς συζύγου του, perforce for a moment lady's-maid too of his wife, ήτις περατοί τέλος την ενδυμασίαν αύτης, και καταπίπτει

who completes at length her toilette, and falls back κάθιδρος καὶ ἀσθμαίνουσα ἐπὶ τοῦ ἀνακλίντρου, φυσῶσα eweating and panting on the sofa, blowing

ώς άτμομηχανή, καὶ ἀεριζομένη διὰ τοῦ μανδυλίου της, like a steam-engine, and fanning herself with her handkerchief, ένω ὁ σύζυγός της ξυρίζεται.— Α, Δημητράκη . . . λέγει, shaves, - Ah, Demetrius, dear! says she. while her husband μόλις κατορθούσα νὰ ἀρθρώση τὰς λέξεις, σὲ βεβαιόνω scarce succeeding in articulating the words, I assure you μεγάλο ήτο τὸ χατήρί σου ἀπόψε . . . νὰ ὑποφέρω ὅλον great was your longing this evening . . . that I should suffer αὐτὸν τὸν κόπον διὰ νὰ πάγω νὰ πιῶ τὸ τζάϊ τοῦ go to drink the tea allthis trouble to Σουσαμάκη σου. - "Εννοια σου! Φρόσω μου, your pet Susamákis.—Your fear! (i. e. never fear) my Phrosy, άπαντά ὁ Παρδαλός, πονηρώς μειδιών, έννοια σου! καὶ answers Pardalós, roquishly smiling, never fear! and δεν θὰ πιῆς μόνον τὸ τζάϊ σου ἀπόψε εἰς τοῦ Σουσαμάκη. you won't drink only your tea to-night at Susamákis'. Ο 'Ορέστης ξεύρει καὶ κάμνει τὰ πράγματα, καθώς πρέπει. Orestes knows how to do things (lit. knows and does) properly. Θὰ μᾶς ἔχη καὶ σάντβιτζ καὶ κρασάκι καὶ φροῦτα.— He will have for us also sandwich and wine and fruit. -Ποῦ τὸ ξεύρεις; ὑπολαμβάνει ἢπιώτερον ἡ Κυρία Φρόσω, How do you know it? interposes more gently Mrs. Phrosy, ήτις, λαίμαργος φύσει καὶ πολυφάγος, ήρχιζε νὰ συγχωρή είς who, greedy by nature and gluttonous, began to forgive to τον Σουσαμάκην την συναναστροφήν του χάριν του δείπνου του. for the sake of his supper. party Susamákis his -Τὸ ξεύρω, διότι τὸν εἶδα σήμερον τὸ πρωΐ εἰς τὴν ἀγορὰν, καὶ ἐψώνιζε. — Αἴ, τότε κἄπως market, and he was making purchases.—Eh, then there's some ὑποφέρεται, διότι μὰ τὴν ἀλήθειαν ... — Κρότος ἀμάξης, enduring it, for in truth ... — The sound of a carriage, σταθείσης πρὸ τῆς θύρας τῆς οἰκίας, διέκοψεν αἴφνης coming to a stand before the door of the house, interrupted suddenly τὴν φράσιν τῆς Κυρίας Παρδαλοῦ.—Νὰ! ἀνεφώνησεν ὁ the sentence of Mrs. Pardalós.—There! exclaimed the μόλις τὴν στιγμὴν ἐκείνην τελειόνων τὸ ξύρισμά του scarcely that moment finishing his shaving

Δημητράκης. Τὸ ἀμάξι ἡλθε, κ' ἐγὰ εἶμαι ἀκόμη ἄνιπτος.
Demetrius. The carriage is come, and I am yet unwashed.

Kal σπογγισθείς έν τάχει, ἤρξατο ἀποδυόμενος. And sponging himself quickly, he began undressing.

 $\pi\epsilon$ ίθ- ϵ ται = 'is persuaded,' hence 'obeys;' root $\pi\iota$ θ- for $\phi\iota$ θ-, kin to fid- in Latin fid-o, fid-us, fæd-us, &c., whence our confide, fidelity, &c.

συγκινούμενος = συγκινε-όμενος: from συν + κινε-, verbal stem from root κι-, kin to English hie, 'to move.' Hence συγκινούμενος = Latin commotus, 'moved,' 'touched.'

μερίμνης: stem μέριμνα-, of which -ιμνα is substantival suffix, cognate to participial ending -μενο- -μένα-; cf. δεξαμενή, 'a reservoir,' 'a receiver,' and participle agrist middle δεξαμένη from root δεχ-. μερ- is explained above.

ἡμιξύριστος = ἡμι-, 'half' (whence adjective ἡμισ-υ-ς, ἡμίσ-ει-α, ἡμισ-υ) + ξυριστό-ς, 'shaved.' Observe accent.

τοποθετημένην: from τοπο-, 'place' + θ ετὸ-, verbal adjective of θ ε-, 'set,' whence τοποθετε-, 'locate,' 'fix in place;' τοποθετημένην (perfect participle), 'located.'

μεταξύ: double preposition for μετα + ξὺν, old form of σὺν, see above. Hence μεταξὺ = 'betwixt,' 'amongst.'

κατα-γινομένην, literally 'getting down,' 'getting deep' into anything. Hence = 'immersed,' 'buried,' 'absorbed' (in a task).

κόπου: genitive of κόπο- (after μετὰ in sense of 'with'), from

κόπου: genitive of κόπο- (after μ ετὰ in sense of 'with'), from root κοπ-, 'to cut,' 'wear,' 'tire.' Hence κόπο = 'toil,' 'trouble,' 'labour.'

δέ-ση: δε-, kin to English tie.

ὅπισθεν: from root ὀπ-, probably for σοπϜ-, σεπϜ- for σεκϜ-, Latin sequ- in sequor, &c. Hence ὀπ-ι-δ-, 'following,' 'visitation,' 'awe;' ὅπισθεν = ὅπιδ-θεν, 'from behind;' also κατ-όπιν, 'afterwards.'

μέλαν-ος, 'black:' kin to Latin mal-us, 'bad,' &c. μέλας [μέλανς], μέλαινα [μέλανς], μέλαινα [μέλανς], μέλανος μέλανα [μέλανς], μέλαινα [μέλανς], μέλανος μέλαινα, ή μέλαινα,

 β ελούδου: a foreign word, the Italian *velutto*, nominative β ελούδο(ν).

ταινίαν: seemingly for τεν-ία, certainly from root τεν- ταν-, strengthened from τε-, 'stretch,' τείνω (τένω), 'I stretch,' ἐτάν-θην or ἐτά-θην, 'I was stretched,' 'I stretched myself:' kin to our thin. Hence ταινία, 'a thin strip,' 'a thong,' 'a ribbon.'

ἀφ' ής: for ἀπὸ ής.

κρέμ-αται, 'hangs:' root κρέμ-, kin to Gothic hram-jan, 'to crucify,' German Rahmen (Old High German Rama for Hrama), 'a frame,' 'support.' Our frame may probably be explained like fret, from Gothic fra-itan, 'to for-eat,' 'to eat away,' as corruption of for-rame. Hence our noun frame would be derived from the verb 'to for-rame,' 'to frame.' From this root too, perhaps, are derived Latin crem-or, Italian crema (whence Greek κρέμα), German Rahm, 'cream,' i. e. what hangs or floats on the surface of the milk.

ὑπερακμάζοντος: from ὑπὲρ-, for συπὲρ, Latin super, 'over' + ἀκμάζ-οντ-ος, from verbal stem ἀκμαζ-, 'be ripe,' 'be at its prime,' from ἀκμά-, root ἀκ-, kin to our edge for egg + μά-, substantival suffix, whence ἀκμ $\dot{\eta}$ = 'tip,' 'point,' 'summit.' As adverb, ἀκμ $\dot{\eta}$ ν, 'at the point,' 'just now,' 'as yet;' in Modern Greek, ἀκόμην, ἀκόμη, ἀκόμα, in form probably influenced by the like-vowelled Italian ancora, i. e. hanc-horam, 'this hour.' Thus ὑπερακμάζω = 'I am past the prime.'

 $\sigma \tau \hat{\eta} \theta o s$: from root $\sigma \tau a$ -, English sta in stay, stand + θ -es-, substantival suffix. Hence $\sigma \tau \hat{\eta} \theta o s$ = 'chest,' as the most sturdy, steady, or stalwart part of the body.

χρυσοῦς: for χρυσό-ος, adjective of χρυσό-, 'gold,' with which it is doubtless kin. χρυσό- standing for χρυτζό- by a frequent sibilation of τ , l in English for r as often, while g is the regular representative in Teutonic of χ . Metathesis has taken place in the English and German words, gold standing for glod, Sanscrit hir-aṇam for ghir-aṇam, Zend zar-ana, Slavonic zla-to. Cognate also are χλουνός, a Greek form mentioned by Hesychius, and the Phrygian $\gamma\lambda$ ουρ-ός, 'gold,' $\gamma\lambda$ ουρ-όα, 'golden.'

 $\lambda \circ \beta i \sigma \kappa \circ s = \lambda \circ \beta \circ \delta$, 'a lobe' + diminutive ending - $i \sigma \kappa \circ s$. Hence 'a little lobe,' 'a locket.' $\lambda \circ \beta \circ \delta \circ s$ is probably softened from $\lambda \circ \pi \circ \delta \circ s$, which is also found, and is kin to $\lambda \in \pi \circ \delta \circ s$, 'a scale.'

ύπο-λαμβάνει, 'takes up' the word. Hence 'continues,' or 'breaks in.'

ταλαί-πωρ-ο-ς: of this word, the first part means 'miserable,' and is kin to τάλαν- (nominative τάλας for τάλαν-ς), 'wretched;' while the second is kin to our fare. Hence ταλαίπωρος = 'a wretched-farer,' 'faring-wretchedly,' 'poor,' 'miserable. ταλαι-is cognate with the Old Greek root ταλ-, Latin tul- in tuli, German dul- in dul-den, Scotch thole, &c.

τόπο-: perhaps for στόπο-, and further formation of root στα-; cf. Sanscrit sthâp-áj-âmi, 'I set,' 'place.'

μουρμουρίζης: a word formed from the sound; cf. murmurare

in Latin. Notice the tense with μη : μη μουρμουρίζης, 'don't murmur,' i. e. stop murmuring; μη μουρμουρίζης would mean 'do not murmur hereafter,' 'ever,' 'at any future time.' This use of the two subjunctive-imperative tenses with μη is very peculiar; it is quite invariable, and is common, like almost all tense usages, to classical and Modern Greek, only that in classical Greek the pure imperative form μη μουρμούριζε is used in the imperfect, and the subjunctive μη μουρμούρης (Doric μουρμουρίζης) only in the acrist; yet it seems to be ignored by every Western grammarian. The Rev. T. K. Arnold in his "Practical Introduction to Greek Composition," which, he informs us in the preface to the fourth edition (1841), was then used at nearly all our public schools, and has ever since maintained a considerable, and in many respects well-deserved reputation, gives on page 20 the following examples:—

"μὴ κλέπτε, 'do not steal' (forbids stealing generally).

"μὴ κλέψης, 'do not steal' (forbids stealing in a particular instance)."

Which is as precisely wrong as it could well be.

μὴ κλέπτε means 'do not steal' (as you are now doing).

μὴ κλέψης means 'steal not henceforth,' 'never steal at all.'

It is quite true that κλέπτε means 'steal' generally, 'be a thief by profession,' whereas κλέψον means 'steal a particular thing;' but in the case of prohibitions the point of view is changed, so that μὴ κλέπτε (Modern μὴ κλέπτης) means 'leave off stealing,' μὴ κλέψης, 'never steal.' So in the Lord's Prayer, μὴ εἰσενέγκης (aorist) ἡμᾶς εἰς πειρασμὸν (Modern μὴ φέρης, not φέρνης ἡμᾶς εἰς πειρασμὸν) = 'lead us not (at any time) into temptation;' but in Mark x. 14, ""Αφετε (2nd aorist) τὰ παιδία ἔρχεσθαι πρός με, καὶ μὴ κωλύετε (imperfect) αὐτά;" in Modern Greek, "'Αφήσατε (1st aorist) τὰ παιδία νὰ ἔρχωνται πρὸς ἐμὲ καὶ μὴ ἐμποδίζητε (imperfect) αὐτά," "Suffer the little children to come unto me, and forbid them not (as you now are doing).'

Observe how instinctively and accurately the Modern Greek version adheres to the tenses of the ancient.

μειλιχίως (μειλιχίωτ): adverb of μειλ-ίχ-ιο-, extension of μείλ-ιχ-ιο-, mild, with which it is cognate.

ἐλέγχουσα [ἐλέγχ-οντ-σα]: two etymologies of this word have been proposed, one connecting it as a nasalized form with ἐλαχ-ύ-, 'slight,' hence ἐλέγχ-ω = 'I slight;' another with Zend ereghant, 'bad,' the German arg, ärgern, &c.

περιπόρφυρος = περὶ, 'all over' + πόρφυρο- for πύρ-φορο-, fire-bearing, with which it is kin. Hence περιπόρφυρος (ἡ καὶ ὁ), 'fiery-all-over,' 'all of a blaze.'

ματα-ί-ον: from root μάτα-, as seen in adverb μάτη-ν, Doric μάτα-ν, 'vainly' + adjectival suffix ι-ο. Hence μάταιο- = 'vain,' 'idle,' 'ineffectual.'

κατα-βάλλουσι(ν) [for κατα-βάλλοντι], literally 'put down,' 'lay down,' 'invest,' 'spend.'

χονδρο-ί, 'coarse:' apparently a euphonic metathesis for χρονδό-, kin to Latin granum, grandi-s, and granden- ('hail'). N.B.—χόνδρο- or χονδρό- means, as a substantive, 'grain,' 'groats,' in classical Greek; and 'granular' or 'groat-like' is the only meaning given to the adjective in Liddell and Scott; but the analogy of the Latin grandi-s seems to imply that the common Modern Greek meaning belonged to the root before the separation of the Græco-Italic stock. Our own groat and great point back to a still earlier connexion. The connexion of meaning is probably to be sought in the contrast between coarse unground grain and fine (small) flour.

βραχίον-ες, 'arms:' the Latin brac-i-a. ὁ βραχίων means apparently 'the shorter,' i. e. upper arm, comparative of βραχύ-, 'short,' kin to Latin brev-i-s for bregv-i-s.

ἀνα-καμπτόμενοι, 'up-bending' or 'back-bending: κάμπτ-ω, 'I bend,' κάμπτ-ομαι, 'I bend myself,' 'am bent,' root καμπ-, whence also κάμπη, 'a caterpillar,' from the ease with which it bends its body, especially in the case of the "Loopers" (Geometrina).

κεφαλη-ς: from κεφ + suffix -αλη, the same word which, with another suffix, appears in Latin caput, Gothic Haubith, German Haupt, Dutch hoofd, Anglo-Saxon heofd, Old English heved, and Modern English head.

δέ-σε: in Old Greek δέσον, though Homer has φεῦξε for φεῦξον (for φεῦχ-σε -σον, root φυγ-).

βελουδάκι: diminutive of βελούδο-, explained above.

 $\dot{\epsilon}\lambda\epsilon\dot{\nu}\theta\epsilon\rho o\nu$: $\dot{\epsilon}\lambda\epsilon\dot{\nu}\theta\epsilon\rho o$ - from stem $\dot{\epsilon}\lambda\epsilon\nu\theta$ -, lengthened imperfect of $\dot{\epsilon}\lambda\nu\theta$ -, which we have in $\ddot{\eta}\lambda\nu\theta o\nu$, $\ddot{\eta}\lambda\theta o\nu$, 'I came;' so that $\dot{\epsilon}\lambda\epsilon\dot{\nu}\theta\epsilon\rho o$ - means 'free to go,' $-\epsilon\rho o$ - being adjectival suffix.

ἀφίνω: the modern form of ἀφίημι = ἀπὸ + ἵη-μι, 'I send forth.' The elements are ἀφ' for ἀπὸ + ἵ = 'send' + ν = sign of imperfect + ω = 'I.' Tenses: ἀφίνω, ἄφινα or -ον, ἀφῆκα or ἄφησα; infinitive ἀφίνειν (ἀφιέναι, classical); aorist ἀφήσει (ἀφῆναι).

θαλαμηπόλος: compound with changed vowel, from θάλαμο= 'chamber,' and -πόλος, bye-form of -κόλος, 'care-taker,' kin to Latin col- in agri-cola, &c. Hence θαλαμηπόλος = 'chamberlain;' generally feminine = 'ladies' maid.'

περατοῖ (vernacular περατόνει): from περατὸ-, verbal adjective of περα- = 'accomplish,' 'go through,' kin to fare + personal ending -ει- = 'he,' 'she,' 'it.' Hence περατόει, περατοῖ, 'finishes,' 'completes.'

τέλος: accusative case used as adverb = '[at the] end,' 'at last.'

κατα-πίπτει, 'falls down:' πίπτει, imperfect stem by doubling from root πετ-, kin to feath- in feather; cf. πτερὸν above. Tenses: πίπτω, ἔπιπτον, ἔπεσα -ον, νὰ πέσω, κ.τ.λ.

κάθιδρος = κατ' + $i\delta\rho$ o-s: adjectival form (only found in compounds) of $i\delta\rho\hat{\omega}\tau$ -, nominative $i\delta\rho\hat{\omega}$ s for σ Fιδρ $\hat{\omega}(\tau)$ s, of which the root-syllable σ Fιδ- is our sweat.

ἀσθμαίνουσα (for ἀσθμάνζ-οντ-σα): participle of verb formed from ἀσθ-ματ- for ἀστ-ματ-, from verbal adjective ἀστὸ-, from root α- for Γα-, whence ἄ-ω, ἄ-η-μι for Γά-ω, Γά-η-μι, 'I breathe,'

Sanscrit $v\hat{a}$ -mi, 'I breathe,' Zend $v\hat{a}$, 'to blow,' Latin ve-nt-us, 'a blowing,' the English wind, German wehe, 'blow,' Wind, 'wind.' The Greek $\hat{a}\sigma\theta\mu a$ is adopted by us as the name of a well-known infirmity, asthma. Hence $\hat{a}\sigma\theta\mu a$ ivov σa , 'panting.'

ἀνακλίντρου: substantive by suffix -τρο- of ἀνακλιν-, 'lean back,' κλιν- and lean being cognate; see above. Hence ἀνά-κλιντρου (observe accent) = 'a place to lean back in,' 'an easy chair,' 'sofa.'

φυσῶσα: shortened from φυσά-ουσα (φυσά-ουτ-σα), from φύ-σα, 'a blowing,' 'a bladder.' φυ- stands for $\sigma\pi\nu$ -, the σ having first aspirated the π -, and then been lost; cf. Sanscrit phu-t, 'blowing,' Latin spu-ma, 'the froth blown off,' English spue, spew, also Latin spi-r-are for spoi-s-are.

ἀτμο-μηχανή, 'a steam-engine:' ἀ-τ-μὸ-s, 'vapour,' 'breath,' from root α-, explained above + extension -τ- + verbal substantival suffix -μὸ-. Cf. Sanscrit \hat{a} -t-man, 'breath,' 'soul,' 'self,' like Hebrew nephesh, Arabic nafs, which have the same meaning. $\mu\eta\chi$ -ανὴ, of which -ανὴ = substantival suffix -ανὰ- in nominative case, from root $\mu\eta\chi$ -, kin to Gothic and German mag, English may. Hence our machine, through Latinized form machina.

ἀεριζομένη (ἀερ-ιζ-ομέν-η): from ἀὲρ-, nominative ἀὴρ = ἀ-ερε, from root α-, 'breathe' + ερ-, our er in lead-er, read-er, &c., so that ἀὴρ is literally 'the breather;' hence 'wind' or 'air,' distinguished from αἰθ-ήρ, 'the blazer,' i. e. the starlit sky, as the lower part of the atmosphere, the region of winds, from the upper or region of lights. Hence ἀεριζομένη = 'fanning' or 'airing herself.'

 $\epsilon \nu \hat{\varphi} = \epsilon \nu \hat{\varphi}$, 'in that' = 'while.'

κατ-ορθοῦσα: from ὀρθὸ-, 'straight,' comes ὀρθό-ω, 'I make straight,' κατορθόω (-όνω), 'I make straight down,' 'I send right home,' 'I succeed.'

μόλ-ις, 'scarcely,' 'hardly :' kin to μάλα and μάλισ-τα, 'very,' 'verily.'

νὰ ἀρθρώση, 'to articulate:' from ἄρθρο-, ἄρ-θρο-, 'a link,' 'limb,' 'article.' Hence, also in grammar, τὸ ἄρθρον, 'the article;' likewise, ἄρθρον ἐφημερίδος, 'a newspaper article.' Etymology above.

λέξεις [λέγ-σ-ιν-s], 'sayings,' 'words.'

 β ε β αι-ό-νω, 'make sure:' from β έ β αιο-, 'sure,' 'what you can go by,' root β α- in β α-ί-νω, ἔ- β η-κα, ἔ- β η-ν, κ.τ.λ. Hence σ ὲ β ε β αιόνω, 'I assure you.'

μεγάλο: the regular neuter, also stem of the word for great, Gothic mikil-s, English mickle. The classical forms are: μέγας [μέγαλ-ς], μεγάλ-η, μέγα[λ] · μέγα! μεγάλη! μέγα! μέγαν [μέγαλν], μεγάλ-ην, μέγα· μεγάλ-ον, μεγάλ-ης, μεγά-λον · μεγάλ- φ - φ · μεγάλ-οι -αι -α' -ονς -ας -α' -ων -ων, -οις -αις -οις: whereas the vernacular are regular throughout: μεγάλος, μεγάλη, μεγάλο(ν) · μεγάλε! μεγάλη! μεγάλο! μεγάλο(ν), μεγάλη, μεγάλο(ν), κ.τ.λ.

χατῆρι(ν): for χα-τή-ρι-ον, substantive from χατε-, 'yawn,' 'long,' from verbal adjective χα-τό-, from root χα-, kin to our gα-pe and yaw-n, German ga-ffen, gäh-nen. Steps as follows: χα-, 'yawn,' χα-τὸ-, 'having yawned,' 'yawning,' χατέ-ω, 'I am yawning,' 'open-mouthed with eagerness,' χατ-ή-ρι-ον, 'eager open-mouthedness.' 'desire.'

ὑποφέρω: for συπο-φέρω, the Latin suf-fero, 'suffer.'

 $\pi\iota\hat{\omega}$: arising by rapid speech from $\pi\iota'-\omega$, root $\pi\iota$ -, Latin bi in bibo; reduplicated form of po, as in potare. $\pi\iota'\nu\omega$, έ $\pi\iota\nu\alpha$ (- $o\nu$), έ $\pi\iota\alpha$, or $\mathring{\eta}\pi\iota\alpha$, $\kappa.\tau.\lambda$.

έννοια σου: properly έννοιά σου, literally 'your care!' i.e. what foolish anxiety! never fear! from ἐν + νοία, i.e. γνοία, 'knowing;' see above. N.B.—νοία is found in composition only; the simple word is νοῦς for γνό-ος.

Φρόσω: shortened for Εὐφροσύνη, a common Greek name, the goddess or muse of gaiety, from εὐ, 'well,' and φρόν-, 'thought,' 'mind' (as substantive φρεν-) + substantival suffix σύν-α (nominative -η). Hence εὐφροσύνη = 'glad-hearted-ness.' Forms like Φρόσω are declined: ἡ Φρόσω, τὴν Φρόσω(ν), τῆς Φρόσους or Φρόσως; dative not found.

πονηρῶς: adverb of πον-ηρὸ-, 'cunning,' 'wicked,' 'sharp',' originally 'laborious,' from πόνο-, 'labour,' root πεν-, whence πένομαι (classical), 'I labour,' πέν-η-(τ)s, 'a poor man,' πεν-ι-χρόs, 'poor,' πενία, 'poverty,' πεῖνα for πέν-2α, 'hunger.' An initial σ has been lost, which we find in σ πάνι-s, 'need,' also in our English words spin, span. Cf. use of German participle gespannt.

ξεύρει (for ἠξεύρει): from a orist ἐξεῦρον or ἤξευρον, 'I found out,' whence the popular instinct argued back to a supposed ἐξεύρω or ἠξεύρω, 'I know.' The real present imperfect of ἐξεῦρον is ἐξευρ-ίσκω, the force of $-\iota \sigma \kappa$ - being frequentative, as -esc- in Latin.

καθως = κατὰ ως, 'like as.'

 $\theta \hat{a} \mu \hat{a} \hat{\epsilon} \chi \eta$, 'he will have for us:' accusative for dative, as in English 'he will give us.'

σάνδβιτζ: indeclinable, the English word sandwich. τζ is the nearest approximation to ch, and in some dialects is actually so pronounced. Sandwiches are so called from a Lord Sandwich, who originally introduced them at receptions. This fact should make us regard the word with something of awe and veneration, even in its Greek disguise.

κρασάκι: diminutive of κρασί(ον), 'wine,' from root κερα-(κερ-νά-ω, κερά-ν-νυμι), 'to mix.'

φροῦτα: the Italian frutta, Low Latin fructa, Latin fructus. The proper Greek for this is ὁπωρικά, literally "autumnals," from ὁπώρα, 'the after-season,' 'the autumn,' or, perhaps, 'the ripening season,' i. e. either from ὀπ-, 'after,' as in κατόπιν, or ἐπ- as in ἔψω [ἔπσω], 'roast,' 'ripen;' ἐπ- a bye-form of πεπ-; see below.

ποῦ τὸ ξεύρεις, 'Where do you know it?' i.e. How or whence do you know it?

ηπιώτερον, more mildly, from ήπιο-, mild.

λαίμαργος: for λαίμαλγος, from λαιμὸ-, 'throat,' and ἀλγος, 'pain.' Hence λαίμαργος = 'having an itching throat,' 'greedy.'

φύσει, 'by nature:' dative of φύ-σι-, 'be-ing,' 'growing,' 'nature.'

πολυφάγος: πολὺ = 'much,' -φάγος, 'eating.' φαγ- seems to be cognate to Sanscrit bhag, 'to distribute,' 'to receive one's share,' 'to share,' 'enjoy,' whence bhaksh, Sanscrit and Old Persian, 'enjoy,' 'consume.' Hence, too, apparently the Arabic and Turkish bakshish, borrowed, it would seem, from the Persian.

 $\eta_{\rho\chi\iota}$ ζε (ἐ-άρχιζε), 'began :' imperfect past of ἀρχιζ- from ἀρχά-(ἀρχή), 'beginning.'

συγχωρ $\hat{\eta}$ (συγχωρ $\epsilon\eta$): from σὺν, 'with,' and χώρα-, 'place' = 'find room for,' 'allow,' 'forgive.'

δείπνον, 'supper :' δείπνον = δέπ-ινον, from root δε-π- δα-π-. Cf. Sanscrit $d\hat{a}$ -p- \acute{a} - \acute{a} mi, causative of $d\hat{a}$, 'to distribute,' Latin dap-s, 'a meal;' hence, too, Anglo-Saxon -tiber, -tifer, 'an offering,' 'victim,' and German Un-ge-ziefer, 'vermin,' literally 'what cannot be offered.'

πρωί: from προ-, 'the fore-part of the day,' 'the morning.'

κάπως: for κάν πως, i. e. καὶ ἄν πως, 'even if somehow,' i. e. more or less, if not much; κάπως ὑποφέρεται, 'there is some enduring it,' literally, 'it is in a manner endured.'

 μ à: this particle in Ancient Greek was generally used in negations, as οὖ, μ à Δία! 'No, by Jove!' its place being supplied in affirmations by ν η (perhaps a bye-form of ν αὶ, 'yes'), as ν η τὸν 'Απόλλωνα, 'Yea! by Apollo.' In Modern Greek ν η is obsolete, and μ à is used in either case. It is probably a form of μ è ('with'), from which μ ε-τὰ is lengthened, just as κ α-τὰ is from the particle κ α, κ ε, or κ εν.

κρότος, 'a noise,' especially of striking or rattling; probably

kin to κρούω for κρούσ-ω, Old High German hruor-jan for hruos-jan, Modern High German rühren, properly rüren.

σταθείσης for σταθέντ-σης: στα-θ-έντ- = root στα + θ, sign of passive a rist + -εντ- participial suffix. The whole declines: σταθεὶς (σταθὲντς] σταθεῖσα σταθέν σταθέντα -είσαν -έν -έντος -είσης -έντος -έντος -έντων -είσης -έντων -είσαις -είσαις

διέκοψεν = δι-έ-κοπ-σεν = διὰ, 'through' + ἐ, sign of past + κοπ, 'cut' + σ, sign of 1st aorist + $\epsilon(\nu)$ for ετ, sign of 3rd person singular. Hence διέκοψεν οτ ἐδιάκοψεν, '(he) cut through,' 'interrupted.'

αἴφνης: for ἀπίνης, also with preposition ἐξ, ἐξαπίνης, ἐξαίφνης (vernacular ἔξαφνα), 'suddenly;' from same root comes αἰφνίδιος, 'sudden.' But probably in its turn ἀπίνης is for ἄπνη-ς; cf. καπινὸς for καπινὸς, 'smoke,' as also ἄφνω for ἄπνω, ἄπνεω, and the original meaning will have been breathless, breathlessly, from $\mathring{a} + \pi v \acute{\epsilon}$.

φρά-σι-ν, 'a saying,' 'sentence,' from root φραδ-, stands for φράδ-σι-ν. Hence φράζομαι for φράδιομαι, 'I say,' but in Homer always 'I show.' Probably kin to φαρδ-ύ-ς (for φραδύ-ς), our broad, German breit, the original meaning being 'to spread abroad,' German ausbreiten. φαρδὺς is not found in Ancient Greek, but is certainly a genuine Greek word, as shown by the fact of the noun τὸ φάρδος, 'breadth,' as well as by the termination of the adjective -ύ-.

vá! an interjection, 'there!' probably the same with the second syllable of *i-va*, which in Ancient Greek (with indicative) means where.

ἄ-νιπ-το-s, 'un-wash-ed:' from root νιβ- for νιγ-, Sanscrit nig', 'to wash,' whence νίζω for νίβζω or νίγζω, in the vernacular νίβγω, 'I wash.' This is another case of labialism, or the procession of a consonant from the throat to the teeth, which we meet with in βα- for γα-, English come, ἕππος for ἔκΓος, κ.τ.λ.

σπογγισθείς: for σπογγιδ-θείς, ending as in στα-θείς. σπογγιδ-

from σπόγγο-, sponge, Latin fungu-s for sfung-o-s, German Schwamm, English swam-p (cf. λογιδ- from λόγο-, above, &c.). σπογγίζομαι = 'I sponge myself' or 'am sponged,' σπογγίζω, 'I sponge.' Probably σφόγγο-ς was an older form.

ηρξατο: elegantly for ηρχισε, the old a rist middle of δρχομαι, 'I begin;' see above.

EXERCISE XI.

Ο Παρδαλός πειθόμενος ύπο της συζυγικής μέριμνης της Κυρίας Φρόσους λαμβάνει πάλιν τὸ φως. ή μέριμνα της συζύγου του συγκινεί τὸν Παρδαλόν, καὶ οὖτος συγκινείται δι' αὐτης. Ἡ Εὐφροσύνη τοποθετείται προ του κατόπτρου, και ευρίσκεται μεταξύ τεσσάρων κηρίων. Καταγίνεται μετά πολλοῦ κόπου νὰ δέση την ταινίαν της έπὶ τοῦ ὑπερακμάζοντος στήθους της. Τὸ στηθός της ὑπερακμάζει διότι έχει δεκαπέντε έτη ήλικίας περισσότερα τοῦ συζύγου της. Ἡ ταινία της είνε εκ μέλανος βελούδου, άφ' οδ κρέμαται λοβίσκος ό όποιος είνε εκ χρυσού. Δεν βλέπω που να σταθώ, λέγει ό Παρδαλός. Ποῦ εἶνε τόπος κενός; Έλα καὶ σοῦ κάμνω τόπον μή μουρμουρίζης. Ταῦτα λέγουσα ή κυρία μειλιχίως ἐλέγχει τὸν ανδρα της. "Η χονδροί αὐτης βραχίονες είνε περιπόρφυροι έκ τοῦ ματαίου κόπου ον καταβάλλει. Τέλος το βελουδάκι έδέθη, καὶ δ τόπος ἀφίνεται κάπως ἐλεύθερος. Ἡ θαλαμηπόλος περατοί τὴν ενδυμασίαν της κυρίας της, ενώ ὁ σύζυγός της καταπίπτει κάθιδρος και άσθμαίνων έπι άνακλίντρου. Η άτμομηχανή φυσά και κάμνει κρότον πρὸ τῆς θύρας. Ο κύριος ἀερίζεται καὶ μόλις κατορθόνει νὰ ἀρθρώση τὰς λέξεις του. Προσπαθεί νὰ γράψη ἄρθρον διὰ τὴν έφημερίδα άλλὰ ὁ κόπος του είνε μάταιος.

Μεγάλο τοῦ Δημητράκη μας ἦτο τὸ χατῆρι νὰ πάγη νὰ πίη τὸ τέῖον τοῦ ὑπαλλήλου του. Ὁ Ὀρέστης ἦτο εἰς τὴν ἀγορὰν τὸν εἶδα καὶ ἐψώνιζε κρασάκι καὶ ὁπωρικά. Συγκινεῖται ἡ Φρόσω διὰ τῶν λέξεων τούτων καὶ γίνεται κἄπως ἤπιωτέρα. Πολλοὶ ἄνθρωποι εἶνε λαιμαργοι φύσει καὶ πολυφάγοι, διὰ δεῖπνον μὰ τὴν ἀλήθειαν

ύποφέρουν πολύ. Κρότος ἀτμομηχανης καὶ πολλῶν ἄμαξῶν σταθεισῶν πρὸ της θύρας διέκοψεν αἴφνης τὴν φράσιν της μουρμουριζούσης γυναικός. Νὰ! ἐτελείωσε τὸ πρᾶγμα, ἀνεφώνησεν ὁ κύριος ἄνιπτος καὶ ἡμιξύριστος πρέπει νὰ σπογγισθῶ ἐν τάχει.

A golden locket hangs from a velvet ribbon on the over-ripe bosom of the lady. Her arms, bent back behind her neck, endeavour in vain to tie the ribbon. The sound of a carriage pulling up before the door affects her with conjugal solicitude. "Are you getting on?" she exclaims to her husband.

"How should I be getting on?" he answers anything but mildly. "I am yet unwashed."

"Come, don't murmur," says his spouse, gently reproving him, and fanning herself with her handkerchief like a steamengine. "Never mind, you will get wine and fruit where we are going, so there is some enduring it. You must forgive your clerk his company for the sake of his supper, like other naturally gluttonous and greedy men."

Just at that moment Demetrius finishes his shaving, and is sponging himself in haste, when the bell rings.

ΔΩΔΕΚΑΤΟΝ ΜΑΘΗΜΑ.—TWELFTH LESSON.

*Εχομεν ἀκόμη ὥραν, παρετήρησεν ἡ Κυρία, βλέπουσα We have still time, observed the lady, looking τὸ ὡρολόγιον. Εἶνε ὀκτὼ παρὰ τέταρτον.

αt the clock. It is eight short of a quarter (a quarter to eight).—

'Ο Παρδαλὸς φορεῖ ἐν τάχει τὸν καθαρόν του χιτῶνα, καὶ Pardalós puts on in haste his clean shirt, and δένει ἤδη τὸν λαιμοδέτην του, ὅτε ἔξωθεν τῆς

θύρας ἀκούεται ἡ φωνὴ τῆς ὑπηρετρίας.—'Αφέντη!—
door is heard the voice of the maid. — Sir! —

when from outside of the

is tying already his necktie.

Καλό, καλό, ας σταθή λιγάκι, φωνάζει άφ' ένὸς Well, well, let him wait a bit, cries from one (side) ό Δημητράκης, ενώ ή σύζυγός του φωνάζει ἀφ' ετέρου, Demetrius, while his wife cries from (the) other, "Εφερε τὰ γάντια μου;—Δὲν ξεύρω, κυρία, θέλει Has he brought my gloves? - I don't know, ma'am, he wants νὰ εἴπη κἄτι τοῦ ἀφεντός.—'Ο ἀμαξᾶς θέλει say something to master.—The cabman wants νὰ μοῦ εἴπη κἄτι: Αὐτὸ θὰ εἶνε πάλιν ἀπὸ to say something to me? That will be again of the τάγραφα. - "Οχι, ἀφέντη, είνε ὁ Κύριος unwritten (i. e. some new surprise)! - No, sir, it is Mr. 'Ορέστης.-'Ο Κύριος 'Ορέστης! αναφωνεί ή Φρόσω. Orestes. -MrOrestes! exclaims Phrosy. Περίεργον!-- Λεγεις ν' άργήσαμεν; έρωτα ὁ Παρδαλός. Curious! — Should you say we were late? asks Pardalós. Τὸ ὡρόλογι μας θὰ πηγαίνει τρομερὰ 'πίσω! 'Ας ὁρίση Our clock must be going frightfully slow! Let him τη σάλα, καὶ τώρα ἔφθασα! προσθέτει, take a seat in the parlour, and I'll be with him at once! he adds, είς την ύπηρέτριαν ἀποτεινόμενος. Καὶ ταῦτα λέγων, φορεί addressing himself to the servant. And thus saying, he puts έν βία τον ἐπενδύτην του, καὶ εἰσέρχεται εἰς τὴν on in haste his coat, and enters into the αίθουσαν, ὅπου αναμένει αὐτὸν δειλός, περίλυπος, καὶ drawing-room, where awaits him timid, sad, and καταβεβλημένον έχων τὸ ήθος ὁ Κύριος Σουσαμάκης. Mâs Mr. Susamákis. You with downcast mien

συγχωρείς που ήργήσαμεν, φίλτατε Κύριε Σουσαμάκη. excuse us for being late, dearest Mr. Susamákis. λέγει ὁ Κύριος Παρδαλὸς, εἰσερχόμενος, καὶ τείνων MrPardalós, entering, and stretching out προστατευτικώς την γείρα προς τον υπάλληλον του, άλλά patronizingly his hand to his clerk. τὸ ἀμάξι δὲν μᾶς ἡλθεν ἀκόμη, καὶ . . . — Καλησπέρα the carriage has not come for us yet, and . . . - Good evening σας, Κύριε Σουσαμάκη ύπολαμβάνει, διακόπτουσα, ή Κυρία to you, Mr. Susamákis breaks in, interrupting, Ευφροσύνη είσερχομένη καὶ αὐτη θριαμβευτικώς είς την Euphrosyne entering herself too triumphantly into the καὶ ἱσταμένη πλησίον τοῦ λαμπτήρος. αϊθουσαν. drawing-room, and standing near the chandelier, όπως σπινθηρίζωσι κάλλιον οἱ ἀδάμαντές της. in order that her diamonds might sparkle better. είσθε: 'Η Κυρία είνε καλά; Εἴμεθα ἔτοιμοι, βλέπετε. are you? Is Mrs. — well? We are ready, you see. — Εύγαριστώ, κυρία μου, ἀπαντά μετά μεγάλης στενογωρίας Thank you, ma'am, answers with great embarrassment ό πτωχὸς 'Ορέστης, προσποιούμενος ὅτι δὲν ἤκουσε τὸ Orestes, pretending that he didn't hear the poor τελευταΐον μέρος της φράσεως. Έγω εἶμαι καλά, ἀλλά last part of the sentence. I am well, but ή Πασιφάη . . .—Πως! τί τρέχει; κακοδιάθετος, ἴσως; Pasiphae . . . - Why! what's up? indisposed, perhaps? —Δεν είνε τίποτε! με τον χορον περνά, παρατηρεί -It's nothing! with the dance it will pass away, observes

μετὰ πολλής στωμυλίας ή Κυρία Παρδαλού. "Εννοια σας! with much volubility Mrs. Pardalós. Never fear!

κ' έγω την κάμνω και χορεύει πολύ!

Pll make her dance well!

παρετήρησεν: from παρὰ, 'by' + τηρε-, 'watch,' 'keep.' Hence παρατηρε-, 'watch by,' 'observe,' παρετήρησεν = 'observed.'

ώρολόγιον: from ώρα-, Latin hora, 'hour,' and root λεγ-, 'to tell.' Hence ωρολόγιον = 'time-teller,' 'clock,' 'watch.'

ὀκτὼ παρὰ τέταρτον = 'eight all but a quarter,' i. e. a quarter to eight. Observe idiom, and use of παρὰ with accusative. As from τεταρ + τον we get τέταρτον, 'a fourth,' 'quarter,' so from τρι + τον we get τρίτον, 'a third,' from $\pi \epsilon \mu \pi$ - ($\pi \epsilon \nu \tau \epsilon = \pi \epsilon \mu \pi \epsilon$) we get $\pi \epsilon \mu \pi \tau \sigma \nu$, 'a fifth,' &c.

φορεῖ (φορέ-ει), 'puts on:' secondary formation from φερ-, 'bear,' 'wear;' also, as intransitive = 'wears.' καθαρὸ-ν, the German heiter, Latin hilari-s for hidaris; cf. Old Latin dingua, dacruma, for lingua, lacruma. The original meaning is that of the Greek, 'pure,' 'clean.'

χιτών-α (nominative χιτών for χιτώνς).

δέ-ν-ει: modern form with inserted ν of δέ-ει, tie-s. Cf. δύω, δύνω, both classical.

λαιμο-δέτη-ν = 'neck-tier.'

ἔξωθεν = ἔξω, 'out' + θεν, 'from' = 'from without;' cf. ἐκεῖ-θεν, 'there-from,' thence οὐρανό-θεν, 'from heaven.' δῆ-θεν, 'from now,' 'henceforth' (the probable primary sense) = 'forsooth,' 'to be sure, as pretended,' i. e. as no one would have suspected hitherto.

λιγάκι: diminutive of λίγο(ν), δλίγον, 'little,' i. e. a little bit. φωνάζει (φωνάγχει) = φωνὰ + άγχει, 'he leads a voice,' 'prolongs a cry;' cf. Latin vocem, carmen, ducere, &c. N.B.—ζ stands sometimes for γχ, sometimes for δχ—the acrist shows which. Thus the acrist of γνωρίζω is γνωρίσω, έγνώρισα, κ.τ.λ.,

for γνωρίδ-σω, ἐγνώριδ-σα, whereas the acrist of φωνάζω is φωνάξω, ἐφώναξα. That this αγ- is really the same as in ἄγω, 'I bring,' seems likely when we consider that συνάγω, 'I gather,' is in the vernacular Modern Greek συνάζω, i. e. συνάγχω.

åφ' ένὸς: for ἀπὸ ένὸς (understand μέρους, 'side'); ἀφ' ἐτέρου for ἀπὸ ἐτέρου. ἔτέρο- perhaps akin to other, in which case the 'is accidental.

ἔφερε: observe the aorist sense, the imperfects in the vernacular being φέρνει, ἔφερνε. In classical Greek ἔφερε would be regarded as imperfect, and the aorist is from another root ἐνεγκ-, ηνεγκον, κ.τ.λ. In the phrase φερ εἰπέ, however, the aorist sense of φερ- appears.

ἀφεντός: as if from stem ἀφέντ-, of which nominative would be ἀφείς, instead of actual nominative ἀφέντ-η-ς. With exception of accent, ἀφεντός is identical in form with genitive of participle ἀφέντος (ἀφεὶς, ἀφεῖσα, ἀφέν), obsolete in vernacular Modern Greek.

 $\delta\mu\alpha\xi$ - $\hat{\alpha}$ -s: a common modern formation; cf. in classical Greek $\phi\alpha\gamma$ - $\hat{\alpha}$ -s, 'a glutton.' The elegant form is $\delta\mu\alpha\xi\eta\lambda\delta$ - $\tau\eta$ -s, from $\delta\mu\alpha\xi\alpha + \epsilon\lambda\alpha$ - ('drive') + $\tau\eta s = er$; cf. $\delta\lambda\alpha$ above.

κάτι: for καὶ + αν + τὶ = 'even if something.'

ἄγραφα, literally 'unwritten things,' 'secrets,' 'surprises.'

ἀφέντη: vocative of ἀφέντης by simply dropping s.

περίεργο-ν: from περί, 'about,' and ἔργο-, 'work.' Hence, as adjective, περίεργο- = 'what there is work about,' 'what is worthy of attention,' 'curious,' 'remarkable;' also in transitive sense, 'busy about anything,' 'curious,' 'inquisitive.'

λέγεις ν ἀργήσαμε ν : observe this use of ν à with the indicative; it is equivalent, or at least analogous to the classical use of the optative in indirect (oblique) assertions. Its force is to imply that the statement (ἀργήσαμε ν) is not that of the speaker, but that of the person addressed or referred to.

άργήσαμεν (classical, with augment, ἡργήσαμεν, see below) from ἀργε-, and that from adjective ἀργὸ- for ἀ-Γεργ-ὸ-, i. e. notworking, un-working, idle. Hence 'slow,' 'late.'

 $\epsilon \rho \omega \tau \hat{q}$ (for $\epsilon \rho \omega \tau \hat{a} - \epsilon \iota$): apparently kin to $\epsilon \rho \omega \tau$, 'love,' 'desire,' 'appetite,' formed from verbal stem $\epsilon \rho a$ - ($\epsilon \rho \hat{a} - \rho \omega \iota$), 'love,' as $\gamma \epsilon \lambda \omega \tau$ -, 'laughter,' from $\gamma \epsilon \lambda a$ -, 'laugh,' by addition of substantival suffix - $\sigma \tau$ -. From $\epsilon \rho \omega \tau$ - is then formed, by addition of -a-, the further verbal stem $\epsilon \rho \omega \tau a$ -, 'to be in search for,' 'ask,' 'seek.'

θὰ πηγαίνει: observe use of θὰ with indicative. θὰ πηγαίνη would mean, 'will be going at some future time;' θὰ πηγαίνει means 'must now be going.' 'Will' is used in this sense in English, especially by Scotchmen and Northerners.

τρομερὰ: neuter plural of τρομερὸ-, used as adverb. τρομερὸ-= root τρομ- τρεμ- (τρέμ-ω, 'I tremble'), kin to Latin trem- in trem-o + adjectival suffix -ερό-.

 π ίσω: short for ὀπίσ-ω, 'behind,' old instrumental for ὀπίσωτ, from same root ὅπιδ- which we had in ὅπισθεν for ὅπιδ-θεν, ὀπίσω standing for ὀπίσω.

ầs ὁρίση: for ἄφες = ἀπὸ + ễ + s, old imperative of ἀφί-η-μι, Modern ἀφί-ν-ω, 'I send forth,' 'I permit,' 'allow,' 'let,' and ὁρίση for ὁρίδ-σ-η, from ὅρο-, 'boundary,' 'limit,' 'term,' 'order,' 'condition' + verbal suffix -ιδ; cf. λογιζ-, κ.τ.λ. Hence ὁρίζω, 'I define,' 'order,' 'command.' ầs ὁρίση εἰs τὴ σάλα, literally 'let him command into the drawing-room' or 'parlour;' ὁρίσατε, short ὁρίστε, plait-il ℓ wie beliebt ℓ 'What is your pleasure?' 'command,' i.e. What did you say; also 'Come!' 'This way, please,' &c.

σάλα(ν): the Italian word, French salle.

τώρα ἐφθασα, literally 'I am now arrived,' i.e. I will be with him directly: a graphic use of the acrist for the future. ἔ-φθα-σα (imperfect $\phi\theta\acute{a}$ -νω), root $\phi\theta\alpha$ -. It would seem that $\phi\theta\alpha$ - is a corruption of $\psi\alpha$ - ($\pi\sigma\alpha$ -), and that a metathesis for $\sigma\pi\alpha$ -, the same with spee- in speed, German spu-ten, Albanian špeit, 'quickly.' In classical Greek, $\phi\theta\acute{a}\nu\omega$ means 'overtake,' 'arrive first,' rather than simply 'arrive;' this sense is preserved in Modern Greek in the compound $\pi\rho\phi\phi\theta\acute{a}\nu\omega$. $\phi\theta\acute{a}\nu\varepsilon$, in Modern

Greek, means also, 'it is enough,' 'it reaches;' $\pi\rho os\theta \acute{\epsilon}\tau \epsilon\iota$ ($\pi\rho os-\theta \acute{\epsilon}\tau -\epsilon\iota$), the modern form of $\pi\rho os-\tau \acute{\epsilon}-\theta \eta -\sigma\iota$ for $\pi\rho os\tau \acute{\epsilon}\theta \eta \tau\iota$, 'he puts to,' 'he adds.'

ἀπο-τειν-όμενο-ς: for ἀπο-τειζ-όμενο-ς, imperfect participle passive masculine nominative, from root τεν- ταν-, 'stretch,' 'direct' + preposition ἀπὸ- = 'away.' Hence ἀποτείνομαι = 'I direct myself,' 'address myself.'

 β ia (β ia-i): dative of β ia-, 'force,' 'haste,' kin to vi- in Latin vis, vivo, vita, &c.; cf. the expression vis vivida vitæ. Hence also the masculine form β i-o-s, 'life.'

ἐπενδύτην: for ἐπὶ-ἐν-δύ-τη-ν, literally 'the over-dresser,' 'the coat.'

aἴθουσαν: the elegant classical for σάλαν = αἴθ-οντ-σα-ν, from root αἰθ-, 'burn;' cf. αἰθήρ above. Literally 'the burning-room,' 'the place where the fire burnt,' the central hall of the old Greek dwellings. αἰθ- kin to Latin aed- in aed-ê-s, 'house,' 'dwelling-places,' plural; aestus for aed-tus, 'burning,' 'heat,' aestas [aestats], 'the burning season,' 'summer,' Anglo-Saxon âd for aid, 'a log,' Middle High German eiten, Modern High German heizen, so mispronounced for eizen, from supposed kinship to heiss, 'hot,' which, however, as we have seen, has quite a different etymology, being akin to Greek καίω, κ.τ.λ.

ἀνα-μένει = 'a-waits,' 'waits for;' μεν- kin to man- in Latin maneo, &c.

δειλὸς: for δε-ιλό-s, from root δε-, 'fear,' whence also δέ-ος [δεες-], 'fright,' 'fear' (substantive), and δεινός, δε-ινό-s, 'terrible,' 'fearful.' Observe active and passive meanings of the two suffixes -λὸ- and -νὸ- respectively.

περίλυπος, 'full of grief,' 'with grief all about one:' from περὶ and λύπα-, perhaps for ῥύπα-, kin to rup- in Latin ruptura, ru(m)po, the root idea being that of breaking.

καταβεβλημένον (κατα-βε-βλη-μένον): from κατα-βλα- καταβαλ-, 'cast down.' Hence 'downcast,' 'sorrowful.'

 $\eta\theta$ os: whence our ethics, 'manner,' 'mien,' of which a bye-

form $\[ilde{\epsilon}\theta_{0s}\]$ has the sense of 'habit.' $\[ilde{\epsilon}\theta_{0s}\]$ stands for $\[ilde{\sigma}F\epsilon\theta_{0s}\]$, and is apparently from the two elements, $\[ilde{\sigma}F\epsilon_{0s}\]$, Latin se (cf. $\[ilde{\epsilon}\]$ for $\[ilde{\sigma}F\epsilon_{0s}\]$) in $\[ilde{\epsilon}-\alpha\nu\tau\delta\nu$, 'himself') + $\[ilde{\theta}\epsilon_{0s}\]$ = 'do,' 'put,' 'set.' Hence ' $\[ilde{\epsilon}\theta_{0s}\]$ = 'putting of one's self,' 'setting one's self.' Hence 'habituating',' cf. Latin suus and suesco; kin is German Sitte.

καταβεβλημένον ἔχων τὸ ἡθος = literally 'having the mien downcast;' in idiomatic English, 'with downcast mien.' This is a very common use of ἔχων, and should be noted.

ποῦ, literally 'where,' here, 'that.'

ποῦ ἢργήσαμεν, literally 'that we are late,' or 'seeing we are late,' i. e. for being late. The Greeks lack anything analogous to our convenient verbal substantive in -ing. The nearest approach is the old infinitive in -ειν -αι -εσθαι -ῆναι (according to tense and mood), which, however, is not nearly so pliable, and is, moreover, confined to bookish style.

 χ είρα[ν]: for χ έρια, nominative χ είρ for χ είρ-s, 'hand.' Probably kin to gr- in grasp, grip, grab, where we see one root with various suffixes.

θριαμβευτικῶς (-κῶτ): adverb of adjective θριαμβευ-τ-ικὸ-, formed by suffix -ικὸ- from verbal adjective θριαμβευ-τό- of θριαμβευ-, verb of noun θρίαμβο-, the Latin triumpo- triumpho-, a word of dark derivation, but most likely aspirated from $\tau \rho$ ίαμβος, $\tau \rho$ ι-ίαμβος, 'a triple throw (in wrestling).' ἴαμβος is explained by Curtius as substantive from nasalized root ἴαμβ-for ἴαβ-, which we have in ἰάπτω, 'to cast,' 'throw,' ἰαβ-being softened for ἰαπ-, and that labialized for ἰάκ- (cf. ἴππος, κ.τ.λ.), kin to Latin jac- in jacio, jaculum, &c. ἴαμβος: the Iambic verse meant originally the coarse jest flung at the passer-by.

ἱσταμένη: present participle middle from root στα-, 'stand.' Η ence ἴσταμαι, 'I stand,' ἴστασαι, 'thou standest;' other persons, ἴσταται, ἴσταμεθα, ἴστασθε, ἴστανται.

 $\pi\lambda\eta\sigma$ ίον: from root $\pi\epsilon\lambda$ - $\pi\lambda\epsilon$ - $\pi\lambda\alpha$ -, lengthened also to $\pi\lambda\alpha\gamma$ - $\pi\lambda\eta\gamma$ - in $\pi\lambda\eta\gamma\dot{\eta}$, 'a blow,' $\pi\lambda\dot{\eta}\sigma\sigma\omega$ for $\pi\lambda\dot{\eta}\gamma\gamma\omega$, 'I strike,' $\dot{\epsilon}\pi\lambda\dot{\alpha}\gamma\eta\nu$,

'I was struck.' Hence πλησίον, literally 'abutting on,' 'striking against;' cf. German anstossend. Hence παραπλήσιος, 'resembling,' 'closely touching.'

λαμπ-τῆρ-os, literally 'the shiner,' i. e. the lustre, chandelier; kin to Latin limpidus.

σπινθηρίζωσι: subjunctive after ὅπως, from σπινθηρ-ιζ-, verb of σπινθηρ- for σκιν-θηρ; cf. Latin scin-t-illa, kin to our shine. σπινθηρ = 'sparkle,' 'ray,' σπινθηρίζω, 'I shed rays,' 'I sparkle,' 'glitter.'

άδάμ-αντες: noun with semi-participial characteristics, from $\dot{a} + \delta a \mu$ — untamable, untamed, because the hardest mineral; used of various rocks as granite, adamant, but properly of the diamond, which, with its various kindred in Modern European languages, is a mere corruption of the Greek word.

στενο-χωρ-ία-s, literally 'narrowness of room:' στενὸ-, 'narrow,' whence στένω, στενάζω, 'I groan;' kin to German stöhnen.

 $\pi\tau\omega$ -χὸ-ς: probably for $\psi\omega$ χός (ψ a-ο-χός) (cf. on ϕ θάνω above), from root ψ ά-, 'to scrape;' $\psi\omega$ χός, 'a man who has to scrape his platter,' 'a scraper,' 'a poor man.' It should, however, be borne in mind that $\pi\tau\omega$ χός, the actual, is the older form, ψ άω standing for $\pi\tau$ άω.

προςποιούμενος, προς-ποιε-όμενος: from πρὸς, 'to' + ποιε-, 'make.' Hence προςποιοῦμαι, 'I make to myself,' 'I claim' or 'pretend.' Various etymologies have been suggested for the verbal stem ποιε-, but the simplest and most obvious is that it is from the pronominal root ποιο-, as in ποιος, δποιος, δε., and means to 'make of a certain kind,' the derivative suffix -ε-having often in itself the force of 'make,' 'do.'

τελευταῖον: for τελευτά-ι-ον, from substantival stem τελευτὰ-, 'end' + adjectival suffix -ιο-. Hence τελευταῖον = 'last,' 'final.' τελευτά-, from verbal adjective τελευτὸ- (-à- feminine), from verbal stem τελεν-, also τελε-, τελεσ-, 'to end' or 'finish,' substantive τέλες-, 'an end.'

μέρος (stem μέρες-), 'a part:' from root μερ-, 'to divide,'

'assign,' kin to Latin mereo, mereor, meritum. Hence, too, μοῦρα (μόρζα), 'share,' 'fate,' 'appointed lot,' μόρος, 'doom,' 'destiny.'

τί τρέχει, literally 'what runs ?' cf. German was ist los? i. e. what's loose? what's up? what's the matter? for which also the Greeks say, τί πρᾶγμα; 'what thing?'

κακοδιάθετος, literally 'ill-disposed,' i. e. indisposed, from root διαθε- (διὰ + θε-) (διατίθημι, διαθέτω); see above.

ἴσως [ἴσωτ], literally 'equally,' i. e. by an even chance; as likely as not, perhaps, from τσο- for ΓίσΓο-, Sanscrit vishu; root probably $F\iota$ - (vi-), 'to separate,' 'divide,' as in di-vid-ere, vi-du-a, wi-dow. Hence τὸ τσον, 'the fair share,' τσος, 'fair,' 'equal.'

 $\tau i - \pi \sigma \tau \epsilon$, 'anything-whatever,' 'anything at all:' $\pi \sigma \tau \epsilon$, relative and interrogative of $\delta \tau \epsilon$, 'when.'

στωμυλίας: from στωμύλο-, literally 'mouthy,' from στώμα(τ-), 'mouth' (properly στόματ-), Sanscrit çtaman, perhaps kin to Gothic stib-na, German Stimme, 'voice.' Hence στωμυλ-ί-α, 'mouthiness,' 'volubility.'

τὴν κάμνω καὶ χορεύει, literally 'I make her and she dances,' i. e. I will make her to dance. Equally correct would be τὴν κάμνω νὰ χορεύση (vernacular χορέψη). Observe familiar use of present for future.

EXERCISE XII.

Παρατηρῶ ὅτι δὲν εἶνε ἀργὰ, ἀλλὰ ὅτι ἔχομεν ἀκόμη ὥραν. Παρετήρησα ὅτι δὲν ἦτο ἀκόμη ἀργὰ ἀλλὰ ὅτι εἶχομεν ἀκόμη ὥραν. Βλέπω τὸ ὡρολόγι μου καὶ παρατηρῶ ὅτι πηγαίνει τρομερὰ ὀπίσω, ὥστε θὰ ἀργήσωμεν, ἄν μὴ περατώσωμεν ἐν τάχει τὴν ἐνδυμασίαν μας. Φορῶ ἐν βίᾳ τὸν ἐπενδύτην μου, καὶ δένω ἐν τάχει τὸν λαιμοδέτην ἀνακάμπτων τοὺς χονδρούς μου βραχίονας ὅπισθεν τοῦ τραχήλου. Ἡκούσθη αὐτὴν τὴν στιγμὴν ἡ φωνὴ τῆς ὑπηρετρίας λεγούσης, θέλω νὰ εἶπω κἄτι τοῦ ἀφεντός. Τί θέλεις νὰ εἴπης; ὅτι σᾶς ἔφερα τὰ γάντια, ἢ μᾶλλον καθὼς λέγουν οἱ νεοφώτιστοι τῆς γλώσσης μας καθαρισταί, τὰ χειρόκτιά σας. Εἶνε τρεῖς (ὥραι) καὶ τέταρτον; "Οχι είνε τέσσαρες παρά τέταρτον. "Ας σταθώσιν λιγάκι οἱ νυκτερινοὶ ἐπισκέπται· ἔχω ἐργασίαν. "Ας περάσουν άλλην ώραν. Περίεργον! άναφωνεί ὁ άμαξᾶς. 'Ορίσατε είς την αἴθουσαν, κύριοι, σᾶς παρακαλῶ, Λένετε ν' ἀργήσαμεν; Διατί έχετε περίλυπον καὶ καταβεβλημένον τὸ ήθος; τὰ ήθη τῶν ἀνθρώπων είνε καθώς τὰ έθη των. Μας συγγωρείτε που έγομεν δειλον καὶ καταβεβλημένον τὸ ήθος διότι ήργήσαμεν τρομερά. Ο Κύριος εἰσέρχεται θριαμβευτικώς εἰς τὴν αἴθουσαν καὶ ἀποτείνεται προστατευτικώς είς τὸν ὑπάλληλόν του. Καλησπέρα σας, λέγει, βλέπετε ότι είμεθα έτοιμοι άλλα το άμαξι δεν μας έφθασεν ακόμη. Ίσταμαι πλησίον τοῦ λαμπήρος, καὶ ὁ λαμπτήρ κάμνει νὰ σπινθηρίζωσι κάλλιον οἱ ἀδάμαντες καὶ ὁ χρυσοῦς λοβίσκος μου. Προσποιοῦμαι ότι δὲν ήκουσα τὸ πρώτον μέρος της φράσεως. Εἶσθε καλά; ὅχι' δυστυχῶς εἶμαι πολὺ κακοδιάθετος νομίζω ὅμως ὅτι δὲν εἶνε τίποτε καὶ ὅτι μὲ τὸν χορὸν περνά. Τί τρέχει λοιπόν; Δὲν ήξεύρω, νομίζω ότι έκρύωσα. *Εννοια σας με τὸ δείπνον καὶ τὴν συναναστροφην περνά.

Why do you sponge yourself in haste? Because we are late. Why does the servant call from below? She wants to tell master something. She has not brought his gloves, but the carriage has come. Very well, let it wait a bit. We have still time. What is the matter? Some secret again? Curious! my watch must be going frightfully fast (ἐμπρός). It is quarter to five. Show the gentlemen into the drawing-room, and I will be with them directly. Who is waiting for me? A timid clerk with downcast mien. Stand near the light, that your diamonds may sparkle better. There is no need for you to pretend that you did not hear the last part of the sentence. Your volubility is great, but you will not persuade me (πείσητε) of that (περὶ τούτου); never fear! I excuse you for being late. but why did you not put on (ἐφορέσατε) your coat? I had no time; for while I was awaiting, with great embarrassment, my nocturnal visitor in the parlour, the bell of the opening door sounded, the maid shouted from one side, and my wife from the other, "Are you getting on, Demetrákes?" and I had $(\mathring{\eta}\tau o \mathring{a}\nu \acute{a}\gamma \kappa \eta)$ to sponge myself hastily, and begin dressing. It is very curious that my clock goes slow; and that the maid has not brought my gloves. Do you think she can have forgotten them? Perhaps; for I observed that she had a timid, sorrowful, and downcast mien, so that I fancied $(\mathring{\epsilon}\phi a\nu \tau \acute{a}\sigma\theta \eta \nu)$ what was the matter (imperfect).

ΔΕΚΑΤΟΝ ΤΡΙΤΟΝ ΜΑΘΗΜΑ.—THIRTEENTH LESSON.

Oὖ! ἐννοεῖται ὁ χορὸς εἶνε διὰ τὰς
Oh! of course (lit. "it is understood") dancing is for

κυρίας πανάκεια, — προςθέτει ἐν τέλει ὁ Κύριος ladies a sovereign cure — adds at the end Mr.

Παρδαλός, μετ' αὐταρέσκου μειδιάματος, προφέρων βραδέως Pardalós, with a self-satisfied smile, pronouncing slowly

τὴν τελευταΐαν λέξιν, οἱονεὶ ἐναβρυνόμενος δι' αὐτὴν, καὶ the last word, as if luxuriating in it, and

ἐπαναλαμβάνων εὐθὺς, ἔτι βραδύτερον — πα-νά-κει-α. repeating at once, still more slowly —a so-ve-reign cure.—

Naì, ναὶ . . . ἀπαντῷ δειλῶς ὁ Σουσαμάκης, καὶ προσπαθεῖ Yes, yes . . . answers timidly Susamákis, and tries

νὰ μειδιάση ἐπίσης. Πλὴν . . . δυστυχῶς . . . καὶ σταματῷ, to smile also. But . . . unfortunately . . . and he stops,

ώς ἂν κατέλειπεν αὐτὸν ἡ δύναμις νὰ τελειώση. as if there had deserted him the power to finish.

Τίποτε σπουδαιότερον;—" Ω ! ἐπιφωνεῖ ὁ προϊστάμενος αὐτοῦ. Anything (more) serious ?—Oh! exclaims his principal.

Καὶ $\pi\hat{\omega}_{S}$; — Δὲν ἢξεύρω, τἢ ἀληθεί α . Ἐκρύωσε φαίνεται, How then?—I do not know, in truth. She has caught cold, it seems,

καὶ έχει τώρα ἀπὸ τὸ μεσημέρι ένα φοβερον πυρετόν. and has now since mid-day a terrible fever. Είνε είς τὸ κρεββάτι πρὸ τριῶν ώρῶν, ὥστε—καὶ σταματά these three hours, so that - and he stops bed She's in πάλιν, έλπίζων νὰ τὸν μαντεύσωσι τὸν δυστυχή. again, hoping that they will guess him, poor fellow (i. e. his Οὐδείς, ὅμως, θέλει νὰ τὸν μαντεύση. No one, however, will guess his meaning. meaning). Ο Κύριος Παρδαλός καὶ ή Κυρία Παρδαλοῦ ἵστανται Mr. Pardalós and Mrs. Pardalós stand ἀπέναντί του ἄφωνοι, ώς ἐρωτηματικὰ σημεῖα, ἐκεῖνος δὲ opposite him dumb, like interrogatory signs, while αἰσθάνεται ὅτι ἡ γλῶσσά του ἐκολλήθη ἐν τῶ λάρυγγί του. he feels that his tongue has cloven in his throat. Πλην, όπως δήποτε, διαλογίζεται, τὸ πράγμα πρέπει But, somehow or other, he thinks, the matter must νὰ τελειώση. Γίνεται λοιπον τολμηρότερος, καὶ κλείων end. He grows therefore bolder, and shutting τους όφθαλμούς, ώς οι δειλοί ἀσθενείς οι μέλλοντες νὰ his eyes, like cowardly patients who are about to καταπίωσι πικρον ιατρικον, επαναλαμβάνει "Ωστε είνε swallow bitter medicine, he resumes: So that it is άδύνατον ἀπόψε . . . νὰ λάβω την τιμήν. . . Δέν impossible this evening . . . for me to have the honour You ήξεύρετε πῶς λυποῦμαι, Κύριε Διευθυντά, σᾶς βεβαιόνω don't know how grieved I am, Mr. Manager, I assure you . . . μ' ἔρχεται νὰ σκάσω!— Α, τίποτε! τίποτε!

... I am like to burst! — Ah, nothing! nothing!

άπαντά ψυγρώς ὁ Κύριος Παρδαλός εὔχομαι νὰ ἡναι Pardalós; I trust it may be answers coldly Mr. 'Η Κυρία Παρδαλοῦ περαστικά. (only a) passing (ailment). Mrs. Pardalós says λέγει φυσά μόνον καὶ ἀερίζεται μὲ τὸ μανδύλιόν της, nothing; she only pants and fans herself with her handkerchief, αισθάνεται δε ακατάμαχητον όρεξιν να εξορύξη τους but she feels an invincible desire to gouge out the όφθαλμούς τοῦ Κυρίου Σουσαμάκη, ὅστις, τέλος, ἀφ' οὖ of Mr. Susamákis, who, at last, after προσεπάθησε νὰ προςθέση μερικάς λέξεις, vainly attempting to add a few words. ούδεν ἄλλο εὖρε νὰ εἴπη, ἡ μόνου-Καλὴν νύκτα found nothing else to say, save only - Good night σας. . . Μᾶς συγχωρείτε, Κύριε Διευθυντά . . . excuse us, Mr. to you. . . You Manager . . . δεν είνε έτση; Οί δύο σύζυγοι ένευσαν έκ συμφώνου, ώς don't you? The couple nodded in concert, like αὐτόματα, τὴν κεφαλήν, καὶ ὁ Σουσαμάκης ἀνεχώρησε. Μετὰ automata, their head(s), and Susamákis departed. μικρον ήκούσθησαν τὰ ψηλαφώντα οὕτως εἰπεῖν βήματά του, a while there were heard his groping steps, so to say, έπὶ της σκοτεινης κλίμακος, οὐδεὶς δὲ ἐσυλλογίσθη νὰ staircase, but no one thought dark on the φωτίση τὸν ἄθλιον, ὅπως μὴ κατακυλήση τὸν κατήφορον. light the wretch, lest he should roll down the precipice.

 $\epsilon \nu$ -νοείται: for $\epsilon \nu$ -νοέ-εται, 'it is understood,' 'of course.' νοεfor γνοε-; see above. $\epsilon \nu$ -νοια = 'meaning;' συνεννοούμεθα, 'we

understand one another; συνεννοοῦμαι, 'I make myself understood' (in conversation).

 π ανάκεια = 'panacea,' 'sovereign cure :' from π άν(τ)- and ἀκε-, 'cure,' 'soothe' (ἀκέομαι, ἀκοῦμαι), kin to ἀκέων, 'still,' 'silent,' 'calm.' $\mathring{\eta}$ πιος for $\mathring{\eta}$ κιος, 'mild,' 'gentle.'

προςθέτει: it may be useful here to add the principal tenses: προςθέτω (προςτίθημι), προςέθηκα οτ προςέθεσα, προςθέσω.

αὐταρέσκου (αὐτάρεσκο-): from αὐτὸ-, 'self,' ἀρεσκ-, 'please,' frequentative of ἀρ-, 'fit,' 'suit,' explained above.

οἰονε $\hat{i} = οἷον = 'such,' 'so as' + ε<math>\hat{i} = 'if.'$ Hence οἱονε $\hat{i} = 'as if.'$

 $\dot{\epsilon}\nu$ - $\alpha\beta\rho\nu$ - ν - $\dot{\epsilon}\mu\epsilon\nu$ os: from $\dot{\alpha}\beta\rho\dot{\rho}$ - $[\dot{\alpha}\beta\rho\dot{\nu}$ -], 'delicate,' explained above.

ἐπαναλαμβάνων (ἐπ-ανα-λα(μ)β-άν-ων (λαβ-), 'taking up again,' 'resuming.'

εὐθύς (for εὐθύτ): adverb of εὐθύ, 'straight' = 'straightway.' Perhaps from εὐ, 'well' + θε-Ε θυ, 'run,' i. e. with a good run. ἐπίσης, i. e. ἐπ' ἴσης γραμμῆς = 'on a straight line,' 'equally,' 'evenly,' 'also;' cf. our 'even so.'

σταματῷ (στα-ματ-ά-ει): from στα-ματ-, 'a stand-ing,' 'a stop.'
Hence σταματ-ά-ω, 'I come to a standstill.'

δύναμις: noun of ·δύνα-μαι, 'I can,' 'I am able' = 'power,' 'ability.'

ἐπιφωνεῖ (ἐπι-φωνέ-ει), 'cries-in-regard-to' what has been said. The exact force of this word is hard to render in English.

 $\tau \hat{\eta}$ å $\lambda \eta \theta \epsilon i \hat{q}$: dative used here instead of the more colloquial $\mu \hat{a} \tau \hat{\eta} \nu \hat{a} \lambda \hat{\eta} \theta \epsilon i a \nu$.

μεσημέρι(ν): for μεσημέριον = μεσο + ήμερ + ιο (substantival suffix) = 'the midday space,' 'noon.'

 ϕ οβ- ϵ -ρὸ-: adjective by suffix - ϵ -ρὸ- of root ϕ οβ-, 'fear,' verb ϕ οβ ϵ - ω , 'I frighten,' ϕ οβ ϵ -ομαι, ϕ οβοῦμαι, 'I am afraid.' Hence ϕ οβ ϵ ρὸν, 'fearful;' cf. τ ρομ ϵ ρά above.

 $\pi \nu \rho \epsilon \tau \delta \nu$: apparently verbal adjective from $\pi \nu \rho \epsilon$ - (not found), verbal stem of $\pi \hat{\nu} \rho$ -, fire, with which it is kin.

κρεββάτι (κρεββάτιον): diminutive of κράββατον, 'bed;' seemingly a foreign word, found in Latin as grabbatum.

πρὸ τριῶν ὡρῶν, literally 'before three hours,' i. e. since three hours, three hours ago (and still), or these three hours.

 $\epsilon \lambda \pi i \zeta \omega \nu$ ($\epsilon \lambda \pi i \delta \omega \nu$): from $\epsilon \lambda \pi i \delta$ - (nom. $\epsilon \lambda \pi i \delta$), 'hope,' kin to Latin volup- in voluptas, and standing for $\epsilon \kappa \pi i \delta$ -, root $\epsilon \kappa \lambda \pi i \delta$ -, lengthened from $\epsilon \kappa \lambda$ -, kin to volo and will.

μαντεν: verbal stem of μάντι, 'a prophet,' kin to μα(ν)θάνω, men(t)s, mind, &c. Hence μαντεύω, 'I prophesy,' 'I divine,' 'I guess.'

δυστυχ $\hat{\eta}$ (cf. δυστυχ $\hat{\omega}$ s above): from δυς-, 'ill,' and τύχα-, 'fortune;' stands for δυστυχ $\hat{\eta}[\nu]$, and that for δυστυχέσαν, and that for δυστυχέσαν. The stem is δυστυχές-. Cases: δυστυχ $\hat{\eta}$ ς -ες· $\hat{\eta}$ -ès· $-\hat{\omega}$ ς (-έ ω ς)· $-\hat{\varepsilon}$ ι (-έ ω ς)· $-\hat{\varepsilon}$ ι (-έ ω ς)· $-\hat{\omega}$ ν (-έ ω ν)· $-\hat{\varepsilon}$ σι (-έ ω σι). The forms in brackets are obsolete for the most part.

ἄφωνοι: from \dot{a} - = un-, and φωνά-. Hence ἄφωνο-, 'voiceless,' 'unvoiced,' 'dumb.'

ἐρωτηματικὰ: from stem ἐρωτα-, explained above, whence comes ἐρώτημα(τ), 'a question,' ἐρωτηματ-ικό-, 'belonging to a question,' 'interrogatory.'

σημεῖα: plural of σημεῖο-, explained under σημειωτέον above. aἰσθ-άν-εται: by suffix -σθ-, from stem aι, root ἀξ-, 'hear,' 'learn,' Sanscrit av- άν-â-mi, 'attend,' Latin au- in au-di-o. Hence verbal stem aἰσθ- lengthened to imperfect stem aἰσθαν-. N.B.—αἰσθάνω is not found, only the intransitive αἰσθάνομαι, ἢσθόμην, and the aorist subjunctive is formed from imperfect

stem in Modern Greek αἰσθανθῶ (contrary to rule). Also in common parlance, past, ἦσθάνθην for ἦσθόμην.

ἐκολλήθη: from κόλλα-, 'glue,' whence κολλά-ομαι, 'I am glued,' ἐκολλήθην, 'I was glued.'

λάρυγγ-, 'throat:' nominative λάρυγξ-, whence our larynx.

 $\pi\lambda\dot{\eta}\nu$: a form of $\pi\lambda\dot{\epsilon}o\nu$, 'more' = 'but,' like Italian mai, Spanish mas, from Latin magis, 'more.'

οπως δή-ποτε, literally 'how now ever,' i. e. however, somehow or other.

δια-λογίζ-εται: the force of διὰ is here distributive = 'backwards and forwards.' Hence διάλογος, 'a conversation,' διαλογίζομαι, 'I say to myself,' 'hold an inward dialogue.'

τολμηρὸ-: from τόλμη (+ ρο-), 'daring,' noun of root τολ-τελor τλα-, explained above, by suffix -μη- (-μα-).

ἀσθενεῖς: plural nominative of ἀσθενὲς- (cf. δυστυχὲς-), from ἀ, 'without,' and σθένες-, 'strength.' Hence ἀσθενὴς = 'strengthless,' 'weak,' 'ill,' ἀσθενεῖς = 'sick persons,' 'patients.' σθένος probably for στένος, from στε- στα-, hence = 'standing power,' 'steadfastness.'

μέλλοντες (for μέλζοντες), 'thinking to do,' 'about to do:' root μελ- or μερ-, kin to Latin mora.

κατα-πί-ωσι, 'drink down,' i. e. swallow.

πικρὸν: root πικ-, 'to sting,' 'prick.' Hence πικ-ρὸ- = 'stinging,' 'bitter.'

τιμὴν: accusative singular of τιμὰ-, 'honour,' literally 'price,' 'payment,' substantive of τι- τι-ν-, 'pay,' 'recompense,' 'fine.'

λυποῦμαι (λυπέ-ομαι): verb from λύπα-, 'grief;' see above.

σκάσω: present σκάζω, 'I burst.' In classical Greek, σκάζω means 'I limp,' but this is from a different root, σκαγ-, corrupted to σκαδ-; whereas σκάζω, 'I burst,' seems to come from an original root σκαδ- (scad-), and to be kin to English shatter, German scheitern. No doubt if we knew all the Greek that was spoken in classical times we should find this word; as it

is, we have a bye-form of the same word in σκεδα- (σκεδά-νν-υμι, ἐσκέδασε), kin to scatter, which itself is a bye-form of shatter.

 π εραστ-ικ-ά: adjective from verbal adjective π εραστὸ- of stem π ερα-, present π ερνάω, π ερνώ, 'pass.' Hence π εραστικό- = 'transient.'

ἀκαταμάχητον, ἀ-κατα-μάχητον: from stem μαχε- of root μαχ-, 'to fight,' whence ἐμαχεσάμην, ἐμάχησα, 'I fought,' μαχητὸ-, 'that may be fought,' καταμαχητὸ-, 'that may be fought down,' 'conquered,' ἀκαταμάχητο-, 'un-down-fight-able,' 'invincible,' kin to Latin mac-illum, 'butcher's market,' mac-tare, 'to slaughter,' Gothic meki, 'a knife.'

μερ-ικ-άς: μερ-ικό-, adjective of μέρες-, 'a part.' Hence = 'partial,' 'some,' 'few.' First used by the philosophic school of the Cyrenaics to distinguish particular pleasures (μερικαὶ ἡδοναί) from pleasure in the abstract.

ένευσαν: from νευ-, root νυ-, as in Latin nuo, our no-d = 'nodded.'

συμφώνου: συν + φωνά-, whence σύμφωνο-, 'with common voice,' 'in agreement,' ἐκ συμφώνου, 'by agreement,' 'in concert.'

αὐτό-ματα: αὐτὸ-, 'self' + μα-, 'desire' (Homer, μεμαώς, perfect participle, 'desiring'). Hence αὐτόματο-, 'self-prompted,' 'spontaneous,' αὐτόματα, 'automata,' 'marionettes.'

ψηλαφῶντα: from ψηλὸ, 'fine,' adjective of ψά-, literally 'rubbed' + άφὰ-, 'a touch,' root άπ- (ἄπ-τομαι). Hence ψηλαφάω, 'to touch lightly,' 'gingerly,' 'to grope.'

οὖτως εἰπεῖν, 'so to say :' εἰπεῖν, the old aorist infinitive, modern εἰπεῖ, used in the old infinitive sense, for which, in the vernacular, νὰ with subjunctive is substituted. Colloquially, οὖτως εἰπεῖν would be ἔτση νὰ 'πῶμεν οτ ποῦμε.

βήματα (Doric βά-ματ-α), 'goings,' 'steps,' root βα-.

σκοτεινης: adjective from σκότες-, 'darkness.' Hence for σκοτεσ-ινης, σκοτεϊνης, kin to shadow, shade.

φωτίση: φωτίζ- from φωτ- (nominative φως, 'light').

ἄθλιο-: from ἄθλο-, 'a contest,' 'a struggle.' Hence literally 'a struggler,' 'a wretch.' ἄθλο- ἄεθλο- for ἄ-Fεθ-λο, of which \mathring{a} is euphonic and -λο- suffix; root Fεθ-, kin to Latin vad-s, 'a pledge,' 'surety,' German wet-te, English wed.

κατα-κυλή-ση: from κυλα-, 'roll,' root κυλ- or κυρ-, whence by reduplication κύκλος for κύκυλος, 'a circle,' Latin cir-c-us, German and English ring for hring. On the nasalization, see above.

κατήφορον: for κατάφορον, a lengthened to η by force of accent, from κατα-φερ-, 'bear down.' Hence κατήφορο-ς, 'a bearing down,' 'a descent,' 'a precipice,' 'a headlong rush' or 'fall.' νὰ κατακυλήση τὸν κατήφορον, 'to roll down headlong.'

EXERCISE XIII.

Πανάκεια διὰ τοὺς ἀσθενεῖς εἶνε ὁ χορός. Ὁ κύριος προφέρει βραδέως την τελευταΐαν λέξιν οίονει έναβρυνόμενος δι' αὐτήν, και την έπαναλαμβάνει έτι βραδύτερον. Αὐτάρεσκον μειδίαμα ἀπαντά. Τί τρέχει; τίποτε σπουδαιότερον; Ναὶ μάλιστα φοβερὸς πυρετός. Εσταμάτησε φαίνεται τὸ ώρολόγι μου. Λέγεις νάκρύωσε; Δέν ήξεύρω κρυολογούν λοιπόν καὶ τὰ ώρολόγια; "Όταν κρυολογήση κανείς ματαίως προσπαθεί να μειδιάση. Διατί σταματάς: Διότι με κατέλειψεν ή δύναμις να τελειώσω. Ἐλπίζω όμως να με μαντεύσητε. Δεν θέλει κανείς να με μαντεύση τον αθλιον; Πως να σε μαντεύσωμεν; Δεν είμεθα μάντεις. Τα έρωτηματικά σημεία είνε ἄφωνα. Ἡ γλώσσα μου κολλάται ἐν τῷ λάρυγγί μου. Τι διαλογίζεσθε; Διαλογίζομαι πως θὰ τελειώση τὸ πράγμα. Θὰ τελειώση όπως δήποτε. Πρέπει όμως νὰ τελειώση. Οἱ δειλοὶ ἀσθενεῖς μέλλοντες νὰ καταπίωσι πικρὸν ἰατρικὸν κλείουν πολλάκις (often) τους οφθαλμούς, και δεν ήξεύρετε πως λυπούνται, τους έρχεται σας βεβαιόνω να σκάσουν. *Ας σκάσουν λοιπον, ευχομαι να είνε περαστικά. Διατί φυσας και αερίζεσαι με το μανδύλιόν σου; Διότι αἰσθάνομαι ἀκαταμάχητον ὄρεξιν νὰ έξορύξω τοὺς ὀφθαλμοὺς όλου τοῦ κόσμου. Διὰ τοῦτο προςπαθῶν μάτην νὰ προσθέσω μερικὰς λέξεις, νεύω ὡς αὐτόματον τὴν κεφαλὴν καὶ ἀναχωρῶ. Μετὰ μικρὸν θὰ ἀκούσητε τὰ ψηλαφῶντα οὕτως εἰπεῖν βήματά μου ἐπὶ τῆς σκοτεινῆς κλίμακος· οὐδεὶς δὲ θὰ συλλογισθῆ νὰ μὲ φωτίση τὸν δυστυχῆ καὶ χωρὶς ἄλλο θὰ κατακυλήσω τὸν κατήφορον.

The couple nod in concert, and reply with a self-satisfied smile, Dancing is doubtless a sovereign cure. It is a bitter medicine, however, for timid patients, replied my friend. I always catch cold when I dance. I have been in bed these three days with (ἀπὸ) a fearful fever. My watch has stopped. It seems to have caught cold likewise. I hope it may pass off; but I feel that my tongue has cloven to the roof of my mouth. Well, it must end somehow! Perhaps I shall feel better if I close my eyes, like invalids when they are about to take medicine. It is impossible that I should have the honour of seeing you at my house this evening. You can't think how sorry I am. I'm like to burst. No one can guess my chagrin. I feel as if I had an invincible desire to scratch your eyes out. In vain I try to add a few words. I can only say "Good night!" and "Long life to you." If you hear my feet groping on the dark staircase, and do not think to light me, do not murmur if I fall headlong, nor stand (μηδὲ σταθής) like a sign of interrogation, as if you did not know what had happened. Why do you repeat the last word with a self-satisfied smile, as if you luxuriated in it? Because in truth it is so. Why do not you attempt to smile likewise?

ΔΕΚΑΤΟΝ ΤΕΤΑΡΤΟΝ ΜΑΘΗΜΑ. FOURTEENTH LESSON.

'Ο Δημητράκης καὶ ἡ Φρόσω ἔμειναν μόνοι. Σιωπῶσι
Demetrakes and Phrosy were left alone, They are

δὲ ἀμφότεροι, καίτοι διάφορα αἰσθήματα κυμαίνουσι τὰς both silent, although various sentiments agitate their

καρδίας των, κατὰ τὴν φράσιν τῶν τραγικῶν ποιητῶν. hearts, to use the language of the tragic poets.

Τὰ εἶδές τα! λέγει ἐπὶ τέλους, μὴ δυναμένη πλέον νὰ You see! says at last, unable longer to

κρατηθῆ, μήτε ξεθυμαινουσα ἀρκούντως διὰ μόνου restrain herself, nor finding vent sufficiently in mere

τοῦ φυσήματος, ἡ Κυρία Παρδαλοῦ. Τὰ εἶδές τα! panting, Mrs. Pardalós. You see!

'Οριστε τώρα; ''Οταν σοῦ ἔλεγα ἐγὼ νὰ μὴν πᾶμε.... What d'ye say now? When I told you not to go!...

— Αἴ, ματάκια μου! τί θέλεις νὰ κάμη ὁ ἄνθρωπος,
 — Εἰ, my life! (lit. eyes) what would you have the man do,
 ἀφ' οὖ ἀρρώστησε ἡ γυναῖκά του;
 — Αὐτὰ εἶνε διὰ when his wife has fallen ill?
 — That's for

νὰ τὰ πιστεύητε σεῖς οἱ ἄνδρες! Ἐμένα, ὅμως,
you men to believe! As for me, however,

δὲν μὲ γελῷ ἡ Κυρὰ Σουσαμάκενα, Mrs. Susamákis does not cheat me (lit. laugh at me),

κ' ἔννοιά της. Φαντάζομαι ἐγὼ τὶ θὰ ἔτρεξε and she needn't think it. I've a pretty shrewd fancy what's up μεταξύ των. Θὰ τσακώθηκαν πάλι, καθὼς συμβαίνει between them. They will have quarrelled again, as happens τακτικὰ μιὰν φορὰν τὴν ἐβδομάδα τοὐλάχιστον, καὶ regularly once a week at least, and

τὸ τσάκωμά τους ξέσπασε 'ς τὸ κεφάλιμας αὐτὴν τὴν φοράν. their quarrel has burst on our head(s) this time.

Σημειωτέον ἐνταῦθα χάριν τῆς περιεργείας
 It is to be noted here for the sake of-the curiosity

τῶν ἡμετερων αναγνωστῶν, ὅτι ἡ Κυρια Παρδαλοῦ ἐμάντευεν of our readers, that Mrs. Pardalós guessed ὀρθότατα διὰ τῆς γυναικείας ἐκείνης ὀξυνοίας, ἀφ' ἦς

most correctly with that womanly acumen, from which μάτην ἀγωνίζονται νὰ κρυβῶσι πολλάκις οἱ ἄνδρες. in vain men strive to hide themselves often.

'Η Κυρία Σουσαμάκη εδίωξε της οἰκίας τὰ κομισθέντα Mrs. Susamákis had driven from the house the (brought

έκ τοῦ ζαχαροπλαστείου ἀφθόνως γλυκίσματα, δροσιστικά, from the confectioner's plentifully) sweetmeats, refreshments,

κ.τ.λ. 'Ο Σουσαμάκης ἔμαθε τοῦτο κατὰ τὴν ἄφιξίν του, καὶ ξc. Susamákis learned this on his arrival, and

ὀργισθεὶς καὶ φρυάξας, ἐβρόντησε κατὰ τῆς Πασιφάης του, ὅσον enraged and restive, thundered at his Pasiphae, as far

ἐπέτρεπον τοῦτο αἱ τριάκοντα τῆς προικός του χιλιάδες. 'Αλλ' as permitted (this) his thirty thousands of dowry. But

ή Κυρία Σουσαμάκη ἔπαθε τὰ νεῦρά της,
Mrs. Susamákis had a nervousattack (lit. suffered inhernerves),

ἐκτύπησε τοὺς τοίχους διὰ τῶν χειρῶν της, τὸ πάτωμα διὰ struck the walls with her hands, the floor with

τοῦ ποδὸς αὐτῆς, καὶ τὸν 'Ορέστην διὰ τῆς παντούφλας της, her foot, and Orestes with her slipper,

καὶ, ἐξαπλωθεῖσα εἰς τὴν κλίνην της, προσεποιήθη τὴν and, extended in her bed, pretended to have

λειπόθυμον, έφ' ὅσην ὥραν ἐνόμισεν ἰκανὴν ὅπως fainted, till such time as she thought sufficient for

πεισθη ὁ συζυγός της, ὅτι πᾶσα ἐσπερινὴ συναναστροφὴ persuading her husband, that any evening party

ην αδύνατος. Της καταιγίδος ταύτης είδομεν προ μικρού this tempest we saw was impossible. Of τὸ ἀποτέλεσμα παρὰ τῶ Κυρίω Παρδαλῶ. Μόλις result at the house of Mr. Pardalós. Scarcely είχε τελειώση την φράσιν αὐτης ή Κυρία Φρόσω, καὶ had finished her sentence Mrs. Phrosy, when νέος κρότος άμάξης έπαυσε προ της θύρας της t fresh noise of a carriage stopped before the door of the οικίας Παρδαλού. Ήτο ή αμαξα ην μετα πολλού κόπου dwelling of Pardalós, It was the carriage which with much trouble κατώρθωσε νὰ εύρη ὁ ταλαίπωρος Θοδωρής. Δεν poor John had succeeded in finding. περιγράφομεν την απελπιστικήν και σπαραξικάρδιον do not describe the desperate and heartrending τριωδίαν μεταξύ άμαξηλάτου ζητούντος άδραν αποζημίωσιν triody between (the) cabman seeking abundant indemnity έπὶ τῶ ματαίω κόπω, Παρδαλοῦ ἀξιοῦντος νὰ πληρώση for his vain trouble, Pardalós claiming to pay μόνην δραχμήν, και του δυστυχούς Θοδωρή single drachm, and the unfortunate John me ευρισκομένου είς δυσχερή και δυσέκβολον θέσιν finding himself in a difficult position from which it was hard to escape μεταξύ τοῦ ἀργισμένου κυρίου του καὶ τοῦ άμαξηλάτου. between his enraged master and the cabman, ου αὐτὸς ἐμισθωσεν. Ἡ σκηνὴ διελύθη ἐπὶ τέλους, whom he himself had hired. The scene broke up at last,

ἀποζημιωθέντος τοῦ ἀμαξηλάτου. Δὲν κατωρθώσαμεν with the indemnification of the cabman. We have not succeeded

ὅμως νὰ ἐξακριβώσωμεν τί ἐπλήρωσεν ὁ Κύριος Παρδαλός. however in accurately determining what Mr. Pardalós paid.

'Η Κυρία Παρδαλοῦ ώρκίσθη νὰ μὴν ὑπάγη πλέον ποτὲ Mrs. Pardalós swore that she would never again εἰς συναναστροφὴν οἵαν δήποτε.
go to any party whatsoever.

ϵ-μειν-αν: μειν-, aorist stem lengthened from μεν-, 'remain.' μόνο-ι: from the same root. This vowel change in forming adjectives is very common: e. g. root τεν- ταν-, 'stretch,' τόνο-ς, 'accent,' τον-ή, 'tension;' root τεμ- ταμ-, 'cut,' τομ-ή, 'a cutting;' root γεν-, 'beget,' ἀπό-γονος, 'offspring,' κ.τ.λ.

σιωπῶσι = σιωπά-ουσι: from σιωπά-, 'silence' (nominative σιωπή), which also forms verbal stem.

διάφορα: adjective neuter plural of verb διαφερ-, 'differ.' alσθ-ή-ματ-α: from root alσθ-, 'feel,' explained above + connecting vowel η, κ.τ.λ.

κυμαίνουσι (κυμάνι-ουσι): from κι-ματ-, 'a wave,' from root κυ-, 'to swell,' the same as ho- in hollow, hole, variously modified in κοι-λο- for κότι-λο-, 'hollow,' Latin cae-lum for ca-vi-lum, 'the vault of heaven,' cav-us, 'hollow,' &c.

καρδ-ί-α-ς: for καρδ-ί-αν-ς, formed by suffix ία- from root καρδ-, Latin cord-, English heart.

τραγικῶν: from τράγο-, 'a goat;' the primitive ballads whence the tragic poems sprang being, according to some, sung at the sacrifice of a goat, according to others, by persons dressed in goat-skins. Hence τραγφδία, 'a goat-song,' 'tragedy;' Modern Greek diminutive τραγούδι, any song, τραγουδέω, τραγουδῶ, 'I sing.' Goats as well as sheep are sacrificed at Easter to this day in Greece.

ποιητῶν, literally 'makers,' 'creators:' from ποιε-, 'make,' explained above.

τὰ είδές τα; 'Did you see them?' with popular and pleonastic

repetition of pronoun. Observe the accent, and absence of accent on the proclitic and enclitic respectively.

κρατ-η- $\theta \hat{\eta}$, 'hold herself:' passive with middle sense.

ξεθυμαίνουσα: from ξεθυμαιν- for ἐκθυμαιν-, the ε being really an encrusted augment ἐ from the past tenses ἐξεθύμαινον, ἐξεθύμαινον, ἐξεθύμαινον, ἐκθυμαιν- = ἐκ + θυμαιν-, verbal stem from θυμὸ-, 'wrath,' 'anger,' 'impetuosity,' explained above. Hence ἐκθυμαίνω = 'I anger out,' i. e. find vent, outlet, for anger.

ἀρκούντως: for ἀρκε-όντ-ως, adverb of participial adjective ἀρκουντ-, 'sufficient,' explained above under ἀρκείται.

φυσήματος: substantive genitive singular of φυσα-.

ματάκια μου, literally 'my little eyes!' i.e. my life, my darling; cf. the expression 'guard as the apple of mine eye.' Diminutive of μάτι(ν), 'eye,' itself a diminutive = δμμάτ-ι-ον of ὅπ-ματ-, from root ὅπ-, kin to eye, German Auge, explained above.

 $\mathring{a}\phi$ o $\mathring{v} = \mathring{a}\pi \mathring{o}$ o \mathring{v} , 'from which,' i. e. since.

ἀρρώστησε: aorist 3rd singular of ἀρρωστε-, verb of ἄρρωστοfrom ἀ = 'un-' + ῥωστό-, verbal adjective of ῥο-, 'be strong,' ῥωμη, 'strength,' ῥωμα-λέ-ο-, 'strong,' κ.τ.λ. Hence the greeting ἔρρωσο, i. e. ἔν-ρωσο, 'be strong,' middle imperative aorist (classical ἔρρωσαι) of verb ἔρρο-. The doubling of ρ is due to lost σ , whence we are led to connect σ ρο-, as a bye-form, with root σ ρν- ρν-, whence ῥέω, ῥεύω, 'I flow,' ῥύμη, 'impetus,' ἑν-θ-μό-s, 'the flow of a verse,' kin to stream for sream, &c.

 $\sigma \epsilon \hat{i}s$: for $\sigma F \hat{\epsilon} - \epsilon s$, modern plural $\sigma F \hat{\epsilon}$ for $\tau F \hat{\epsilon} - (\sigma \hat{\epsilon})$, stem of $\sigma \hat{v}$ $(\tau \hat{v})$, thou, Latin tu, &c. Introduced to avoid ambiguity of $\hat{v}\mu \epsilon \hat{i}s$, 'you,' and $\hat{\eta}\mu \epsilon \hat{i}s$, 'we,' when these words could no longer be distinguished in sound.

ἄνδρες: for ἄνρες (cf. stream for sream), plural of stem ἀνερ- (nominative ἀνὴρ for ἀνέρς); the ἀ- is euphonic, the root νερ- kin to Sanscrit nara-s, 'man,' Latin Ner-o, &c. Hence probably ἄνθρωπος for ἄνδρ-ωπος, i. e. man-like; cf. German Mensch, i. e. männisch ('mannish') from Mann. In meaning ἀνὴρ = vir, ἄνθρωπος = homo.

κυρά: shortened from κυρία through κυριά.

Σουσαμάκαινα: feminine of Σουσαμακη-; cf. λέαινα, feminine of λέοντ-, Λάκαινα, feminine of Λάκον-.

φαντάζομαι: verb of φαντὸ-, verbal adjective of φαν-, 'appear,' present φαίνω, aorist passive ἐφάνην, φανῶ. Hence φαντάζομαι = 'I have appearances,' φαντά, 'I fancy;' φάντασμα = 'ghost,' 'apparition,' from root φα-, 'say,' φημί, 'I say,' Latin fα- in fα-bu-la, fα-ma, &c.

τσακώθηκαν: for ἐ-τσακώ-θη-καν, literally 'they have been caught.' 'they have caught together,' 'become entangled (in a quarrel).' τσακον- perhaps for σακκον-, 'bag,' 'catch,' from σάκκο-, 'a bag.'

τακτικὰ: plural neuter = adverb of τακτικὸ-, adjective of verbal adjective τακτὸ-, from root ταγ- or τακ-, whence τάσσω = τάκω, 'I command,' 'order.' Hence τακτικὰ, 'orderly,' 'regularly.' Our tactics is the same word.

τοὐλάχιστον: contracted from τὸ ἐλάχιστον, i.e. the least, superlative degree of ἐ-λαχύ-, Sanscrit laghu-, Latin levis for $l\tilde{e}(g)$ -vis (cf. βραχύ- and $br\tilde{e}(g)vis$), English ligh-t.

ξέσπασε: for ἐξέσπασε = ἐξ + ἔσπασε, 1st agrist of σπα-, 'break,' originally 'stretch (to bursting).' Hence spasm, σπάσμα, σπασμός, kin to spa-n.

κεφάλι: diminutive of κεφαλή, 'head.'

ἀναγνωστῶν: genitive plural of ἀναγνώστα- (nominative -ηs), from ἀναγνο- (present ἀναγινώσκω = ἀνα-γι-γνώ-σκ-ω), 'I read;' cf. Latin re-co-gno-sc-o in same sense, literally 'recognize,' i. e. the meaning of the letters and words.

όξυ-νοίας, 'sharp-wit:' nominative ὀξύνοια for ὀξύ-γνοια; ὀξύfor ὀκ-σ-ύ, from root ἀκ- ὀκ-, kin to Latin ac- in acu-s, 'needle,'
acer, 'sharp,' our edge, Old High German egg-ju, 'I sharpen;'
cf. also English egg on.

άγωνίζονται: from άγῶν-, 'struggle,' from root άγ-, 'lead [to war].'

κομισθέντα: neuter plural of participle κομισθέντ- of κομιζ-,

verbal stem from κομιδά-, 'a bringing,' from κομ-, probably kin to our home; see above. Hence κομίζω = 'I convey home.

ζαχαροπλαστείου: from ζάχαρα- (nominative ζάχαρης), a foreign word, and πλαστείο- from πλαστό-, verbal adjective of πλα-, 'make' + locative suffix -είο-. Hence πλαστείου = 'a place where things are made,' ζαχαροπλαστείου, 'a sugar manufactory,' 'a confectioner's shop.'

γλυκίσματα: from stem γλυκ-ι-δ- from γλυκ-ύ-, 'sweet,' probably kin to Latin dulci-s for gulci-s, to avoid two gutturals.

δροσιστικά: adjective of δροσιστὸ- from δροσιζ- (δροσιδ-) from δρόσο-, probably for Γρόσο-, kin to ἔρση for Γέρση, 'dew,' Sanscrit varsh-a-s, 'rain,' perhaps Latin ro-s, 'dew,' Slavonian rosa, Lithuanian rasà. Hence δροσίζω = 'I bedew,' 'I cool,' 'I refresh,' δροσιστικὰ, 'refreshments,' δροσερὸ-, 'cool.'

 $\dot{a}\phi\theta\dot{o}\nu\omega_{S}$: adverb of \ddot{a} - $\phi\theta\sigma\nu_{O}$ = 'without grudging' or 'envy.' Hence 'plenteously.' $\phi\theta\dot{o}\nu_{O}$ -s probably for $\phi\theta\dot{a}\nu_{O}$, kin to $\phi\theta\dot{a}\nu\omega$, 'reach' or 'overtake,' literally 'the overtaker,' personified by the ancient Greeks as 'that which was sure to catch a man,' 'the jealousy,' $\phi\theta\dot{o}\nu_{O}$ s, 'of destiny.'

ἄφιξιν: for ἄφ-ικ-σι-ν, from ἀπὸ + ίκ-, 'to reach,' present (classical) ἀφικνέομαι, 'I arrive,' 'I reach,' for Γικ-, Sanscrit viç-â-mi, 'I reach,' 'touch.'

όργισθείς = όργισ-θέντ-ς: from δργίζομαι, from δργά-.

φρυάξας: aorist participle nominative masculine singular of φρυαγ- (φρυάζομαι), 'to be restive,' 'neigh' (of a horse). The root is φρυ-, kin to lray, the $a\gamma$ - is suffix.

ἐβρόντησε: from βροντα-, verbal stem from βροντὰ-, 'thunder,' this again a verbal for βρομ-τά- from root βρεμ-, kin (in spite of irregularity as regards initial consonant) to Latin frem-o, German brummen, Sanscrit bhram; perhaps, too, connected, so far as βρε- is concerned, with the foregoing φρυ-.

 $\epsilon \pi \epsilon \tau \rho \epsilon \pi \sigma \nu = \epsilon \pi$ for $\epsilon \pi \lambda + \epsilon \tau \rho \epsilon \pi \sigma \nu$: $\epsilon \pi \iota \tau \rho \epsilon \pi - \omega = \text{literally 'I}$ turn over [to any one], 'I allow,' 'permit.' $\tau \rho \epsilon \pi - [\tau \rho \alpha \kappa -] \text{ kin}$ to German dreh-en, 'turn.'

ἔπαθε (present πάσχω for πάθ-σκω; cf. γιγνώ-σκω, κ.τ.λ.), 'suffered,' kin to Latin pat-i-or, pat-i-enti-a, whence our patience, &c.

 $v \in \hat{v} \rho a$: kin to Latin nervo-, where the r and v are transposed.

ἐκτύπησε: from κτυπα-, from κτύπο-, the Homeric γδοῦπο- in ἐρίγδουπο-, 'land-resounding,' 'the sound of a blow.' Hence κτυπάω, 'I strike,' ἐκτυπήθη μόνος του, 'he was struck or stabbed by himself,' 'committed suicide, or attempted it.'

 $\tau o i \chi o$: distinguished from $\tau e i \chi o s$, with which it is kin, as the partition from the outer wall of a house, paries, not murus, in Latin, still less moenia, 'the walls of a town;' Wand as opposed to Mauer in German,

πάτωμα[τ], literally 'that which is trodden:' from πατο-, 'path,' whence $\pi \alpha \tau \acute{o}$ -ν-ω (not found), 'I make a path of,' $\pi \alpha \tau \acute{e}$ ω, 'I tread.' Hence $\pi \acute{a}\tau \omega \mu a =$ 'floor,' 'storey,' $\tau \grave{o}$ $\acute{a}\nu \omega$ $\pi \acute{a}\tau \omega \mu a$, 'the upper storey,' $\tau \grave{o}$ $\kappa \acute{a}\tau \omega$ $\pi \acute{a}\tau \omega \mu a$, 'the lower storey.'

παντοῦφλα: from the French pantoufle, 'a slipper.'

λειπόθυμον: from λειπ-, imperfect stem of λιπ-, 'leave,' and θυμό-s, 'soul,' 'spirit.' Hence λειπόθυμος, 'with failing spirit,' 'faint' (ὁ καὶ ἡ).

 $\pi \epsilon \iota \sigma \theta \hat{\eta}$: for $\pi \epsilon \iota \theta$ - σ - $\theta \hat{\eta}$, from $\pi \epsilon \iota \theta$ - $\pi \iota \theta$ -, 'to persuade,' kin to fid- in fides, 'fidelity,' &c.

iκανήν: from root Fικ-, 'reach.' Hence iκανὸ- à- = 'what reaches,' 'is sufficient.'

 $\tilde{\eta}_{\nu}$: the classical form (active) for the Modern middle $\tilde{\eta}_{\tau o}(\nu)$ in more general use.

καταιγίδος: stem καταιγίδ-, compound of κατά and αἰγ-ίδ-, 'a

storm' = 'a downright storm,' 'a tempest.' aiy- kin to ϵiy - in $\epsilon \pi - \epsilon iy - \omega$, 'I urge on,' Sanscrit $\ell g' - \ell a - mi$ for $\ell aig - \ell a - mi$, 'I shake, 'tremble;' perhaps cognate with Latin $\ell aig - \ell a - mi$, 'trembling,' 'infirm,' also with $\ell aig + \ell aig - \ell a$

ἀποτέλεσμα: from ἀποτέλεσ-, 'finish off' = 'the finishing off,' 'the result,' 'the issue.'

ĕπαυσε: active used intransitively of παυ-, 'to stay,' kin to pau- in pau-s-a (Latin), 'pause,' also in pau-l-us, pau-c-us, and the English few. Cf. Eccles. xii. 3: "The grinders cease because they are few."

σπαραξικάρδ-ι-ο-ν: from σπαρακ- (σπαράκζω, σπαράσσω, ἐσπάραξα), 'rend,' from root σπαρ- + suffix -ακ-, found also in σπαίρω [σπάρχω], ἀσπαίρω, 'to quiver;' kin to our spring, German springen intransitive, and sprengen transitive + καρδ-, heart + adjectival suffix -ιο- + ν.

τριωδ-ί-αν: from τρι-, three, and ψδά- for ἀοιδά-, 'song,' from root ἀείδ-, 'sing,' for ἀΓειδ-, kin to ὑδ-ω, ὑδ-έ-ω, 'I sing,' ἀηδὼν [ἀΓηδὼν], 'the nightingale,' Sanscrit v'ad-'a-mi, 'I speak,' 'I say.'

 $\mathring{a}\pi\epsilon\lambda\pi\iota\sigma\tau\iota\kappa\mathring{\eta}\nu$: from $\mathring{a}\pi\epsilon\lambda\pi\iota\delta$ - ($\mathring{a}\pi\epsilon\lambda\pi\mathring{\iota}\zeta\omega$), 'despair,' from $\mathring{a}\pi\delta$ + $\mathring{\epsilon}\lambda\pi\acute{\iota}\delta$ -, 'hope.'

ζητοῦντος (ζητ- ϵ -οντ-ος): from ζητ ϵ -, from root ζη + suffix τ ϵ for 2η - = $y\bar{a}$ -, Sanscrit ja-, 'to go,' so that ζητ ϵ ω meant originally,
'I go about.' Compare the more modern γυρ ϵ υ΄ω from γύρο-, 'a
circle,' literally 'I go about in a circle.' Hence 'I seek;' cf. also
chercher, cercare, i.e. Latin circare, Albanian k'erk'umun, 'seek.'

άδρὰν: feminine accusative of άδρὸ-, kin (-ρὸ- = suffix) to ἄδην, also ἄδην for σάδ-η-ν. The root is σa -, found in Latin sa-tur, sa-tis, &c., in German satt, 'satisfied,' our sad.

ἀξιοῦντος = ἀξιό-οντ-ος: from ἀξιο- (ἀξιό-ω, ἀξιόνω), 'count worthy,' from adjective ἄξιο-, i. e. ἄγ-σι-ο-, literally 'takeable,' 'acceptable.' Hence ἀξιοῦντος = literally 'counting worthy, and so claiming.' Hence, too, ἀξίωμα, 'dignity,' 'office,' ἀξία, 'worth.'

πληρώση: from πληρο-, verbal stem from πληρες-, 'full,' explained above. Hence πληρόνω, literally 'I fulfil,' i. e. demands, and thus = 'pay.'

δυσχερ $\hat{\eta}$: stem δυσχερès-, literally 'ill to handle,' 'ill for the hand,' from δυσ-, 'ill,' and χερ- (nominative χε $\hat{\iota}$ ρ, genitive χερόs and χε ι ρόs), 'hand.'

δυσέκβολον = 'hard to get out of,' 'hard of exit' (ἐκβολή), from ἐκ and βαλ- (ἐκβάλλω), 'put out,' and intransitively 'get out.'

διελύθη: aorist passive of διαλυ-, from διὰ, δΓιὰ, 'apart,' and λύ-, kin to our loo- in loose. Hence διαλύω, 'loose apart,' 'dissolve,' 'disperse.'

ἐξακριβώσωμεν: ἐξακριβο- from ἐξ, 'out,' ἀκριβὸ-, bye-form of ἀκριβὲσ-, 'exact,' probably for ἀκρυβὲσ-, from ἀ + κρυβ-, 'hide;' ef. ἀληθές. κρυβ- seems to be a shorter form of καλυβ- (καλύπτω, 'Apocalypse'), kin to cel-are, whence conceal, -υπ-τ- being extension; καλ-ιὰ, 'hut,' Old High German hel-an, Modern High German hehl, verhehlen. Hence ἀκριβής = 'unconcealed,' 'clearly discovered,' 'accurate,' in both active and passive sense. Usage has decided that the form ἀκριβέσ- shall be retained in the original sense, while ἀκριβό- means 'dear' in both senses, e.g. τὸ ψωμὶ εἶνε ἀκριβόν, 'bread is dear,' and ἀκριβή μου μῆτερ, 'my dear mother.'

ωρκίσθη: from ὁρκιζ-, from ὅρκο-, 'oath.'

EXERCISE XIV.

Τίνες ἔμειναν μόνοι; Οἱ δύο σύζυγοι. Τί ἔκαμαν; 'Αμφότεροι ἐσιώπων, καίτοι διάφορα αἰσθήματα ἐκύμαινον τὰς καρδίας των, ἢ, ἄν θέλετε, αἰ καρδίαι των ἑκυμαίνοντο ὑπὸ διαφόρων αἰσθημάτων. Ἐπὶ τέλους ἡ Πασιφάη δὲν ἠδύνατο πλέον νὰ κρατηθῆ. Δὲν ἐκθυμάνθην (ξεθυμάνθηκα), λέγει, ἀρκούντως ἀκόμη. 'Ορίστε τῶρα' τί λέγεις; Τί λέγω; ἀπήντησε μειλιχίως ὁ σύζυγός της ἐγὼ λέγω νὰ μὴν πᾶμε; καὶ πῶς νὰ πᾶμε ἀφ' οῦ ἀρρώστησε τοῦ ἀνθρώπου ἡ γυναῖκά του (γυνή του); Σεῖς οἱ ἄνδρες πιστεύετε πολλά. 'Εγὼ

όμως φαντάζομαι άρκούντως καλά τί θὰ ἔτρεξε μεταξύ των. Συμβαίνει τακτικά μίαν φοράν τοὐλάχιστον της έβδομάδος νὰ τσακωθοῦν, καὶ αὐτὴν τὴν φορὰν φαίνεται πῶς ἡ καταιγίς ξέσπασε εἰς τὸ κεφάλι μας τὰ είδες τα. Ἡ γυναικεία ὀξύνοια είνε βεβαίως γνωστή είς τους άναγνώστας μας. Πολλάκις και αυτοί αν ήνε ανδρες προσεπάθησαν ματαίως νὰ κρυβωσι ἀπὸ τῆς περιεργείας των γυναικών. κρίμα νὰ διώξη ή Κυρία Σουσαμάκη όλα τὰ γλυκίσματα καὶ δροσιστικά τὰ τόσον ἀφθόνως ἀπὸ τὸ ζαχαροπλαστεῖον κομισθέντα. Δεν έπρεπεν όμως να φρυάξη και βροντήση ὁ κύριος συζυγός της άφ' οῦ ἔμαθε τοῦτο. Τοῦτο δὲν ἐπέτρεπον οὕτε αἱ τριάκοντα τῆς προικός του χιλιάδες οὖτε τὰ καλὰ ήθη. Ἐπίσης ή Σουσαμάκαινα καίτοι έπασγε τὰ νεθρά της δεν έπρεπε νὰ κτυπήση τὸν 'Ορέστην διὰ της παντούφλας της, ούτε νὰ προσποιηθή την λειπόθυμον αν δεν ήτο τη άληθεία λειπόθυμος, τὸ ὁποῖον δὲν ἐφαίνετο πιθανὸν (probable) κατά την δύναμιν μεθ ής έκτύπησε τον ανδρα της. ἀποτέλεσμα παρὰ τῷ Κυρίω Παρδαλῷ. Τα ταλαίπωρε Θοδωρή! εὐρίσκεσαι εἰς δυσχερή καὶ δυσέκβολον θέσιν. Τὶ ἀπελπιστική καὶ σπαραξικάρδιος σκηνή. Ο Παρδαλός άξιοι να πληρώση μίαν μόνον δραχμήν. Ο άμαξηλάτης όμως ζητεί άδραν αποζημίωσιν έπὶ τῶ ματαίω κόπω. Ὁ κύριος ἦτο ὀργισμένος, ἀλλὰ τέλος πάντων ἡ σκηνη διελύθη, καὶ ή Εὐφροσύνη ώρκίσθη νὰ μην ὑπάγη πλέον ποτὲ είς έσπερίδα οΐαν δήποτε.

Why did Euphrosyne swear she would never go again to any evening party whatsoever? We will not describe the scene: it is too $(\pi \acute{a}\rho a \ \pi o \lambda \grave{v})$ heartrending and desperate to describe. How terrible was the result of the tempest! The wall was beaten with hands, the floor with feet, and Orestes with a slipper. Moreover, Pasiphae had a nervous attack, and pretended to faint away. But these things were but the beginning of evils. The cabman had to be $(\check{\epsilon}\pi\rho\epsilon\pi\epsilon\ \nu\grave{a})$ indemnified for his vain trouble. Mr. Pardalós got angry, and Mrs. Pardalós swore a frightful oath. All this happened because Pasiphae had driven away the refreshments so abundantly brought from the

confectioner's. What wonder (τί θαῦμα) if Susamákis stormed and raged? The curiosity of our readers will have guessed most correctly that the pair (οἱ σύζυγοι) had quarrelled. This generally happened regularly once or twice a week, at least. Oh, my life! The man's wife is ill. What can he do? She does not cheat me, however, said the lady, so she needn't think it. We are both silent because we have nothing to say, though various sentiments agitate our breasts. No man can find sufficient vent for his anger by merely panting. He must say something, but he need not swear. If he must, it is better that he should remain alone. In vain does Mrs. Susamákis strive to escape the keen-wittedness of Mrs. Pardalós. She fancies accurately enough what must have happened betwixt her and her husband.

PART II.

INTRODUCTION.

THE student will by this time have attained so complete an insight into the general structure of the Greek language, that he will have no difficulty in seeing his way through the following conversational sentences.

How to use the Dialogues.

- (a) First learn a page by heart, committing each column to memory, so far as to be able, when the right-hand column is covered with a sheet of paper, to recall the words by locking at the left.
- (b) Now write out in an exercise-book the left-hand column from sight; put the "Guide" out of view, and translate on the opposite page from memory.
- (c) Open the "Guide," and correct carefully any mistakes, down to every accent and breathing.
 - (d) Re-write till there remains no jot or tittle to correct.
- (e) Practise yourself in the composition of original dialogues (1) by ringing the changes on the column already written out, e.g.:—

Προετοιμάσθη ἡ ἀναχώρησις. Προετοιμάσθησαν τὰ πάντα. Εἶνε ἔτοιμα τὰ πάντα; Μὴ λησμονῆτε τὴν ἀναχώρησιν τῆς ἁμαξοστοιχίας. Ἡ ἁμαξοστοιχία ἀναχωρεῖ. Ἡ ἁμαξοστοιχία φθάνει ἀργά, κ.τ.λ.

(f) Afterwards these original exercises may be enlarged to any extent by consulting the classified vocabulary at the end of the book, Part III.

CONVERSATIONS.—AIAAOFOI.

Δια = 'between two' + λόγο- = 'word,' 'discourse.'

Α JOURNEY ΤΟ GREECE. - Ταξίδιον εἰς τὴν Ἑλλάδα.

 $\tau a \xi i \delta \iota \omega \nu$, diminutive of $\tau a \xi \iota \iota \cdot s = \tau a \gamma \cdot \sigma \iota \cdot s$, literally 'an order,' 'arrangement,' 'mission.' Hence $\tau a \xi i \delta \iota \omega \nu =$ 'little mission,' 'trip,' 'journey.'

Προετοιμάσθητε κατὰ πάντα διὰ τὴν ἀναχώρησιν;

Τὰ πράγματά σας εἶνε πάντα ἔτοιμα; Τὰ πάντα εἶνε ἔτοιμα.

Μή λησμουῆτε ὅτι τὸ γραφεῖον τῶν εἰσιτηρίων κλείεται πέντε λεπτὰ πρὸ τῆς ἀναχωρήσεως τῆς άμαξοστοιχίας.

"Οχι είς την 'Αγγλίαν!

Έκτὸς δὲ τούτου ἔλαβον τὸ εἰσιτήριόν μου προηγουμένως.

Πολύ καλά άλλα τα κιβώτια σας; ᾿Ανέγνωσα κάπου είδοποίησιν, ὅτι πασα ἀποσκευὴ φθάνουσα πολύ ἀργά κρατείται ὀπίσω μέχρι τῆς ἀκολούθου άμαξοστοιχίας καὶ ὑποβάλλεται εἰς ἔξοδα μετα-

κομίσεως.
Εἰς τὴν ᾿Αγγλίαν ἐναντίως δὲν μετακομίζεται διόλου ἀλλὰ κρατεῖται εἰς τὸ γραφεῖον τῶν χαμένων πραγμάτων.

Τοῦτο ὅμως προεφυλάχθην καὶ ἐμίσθωσα βαστάζον νὰ κουβαλήση τὰ πράγματά μου εἰς τὸν σταθμόν. Are you all ready to go? (lit. Did you prepare yourself in everything for the departure?).

Are your things all ready? Everything is ready.

Don't forget that the ticket office closes five minutes before the departure of the train.

Not in England!

And besides, I have taken my ticket beforehand.

Very well. But your boxes?

I have read somewhere a notice that all luggage arriving too late is kept back till the next train, and is subject to charge for carriage.

In England, on the contrary, it is not forwarded at all, but is kept at the lost luggage office.

I have provided, however, against this, and have hired a porter to carry my things to the station. Έλαβα θέσιν εἰς τὸ παντοφορείον τοῦ σιδηροδρόμου ώστε δὲν θὰ χρειασθῶ ἄμαξαν.

'Ιδού έφθάσαμεν είς τον σταθμόν.

Τί πράγματα έχετε, κύριε;

Έχω δύο κιβώτια, ενα σάκκον όδοιπορικὸν, καὶ μίαν πιλοθήκην διὰ τὴν ἄμαξαν τῆς ἀποσκευῆς.

Ταῦτα θέλω νὰ έγγράψω.

Τὰ λοιπά μου πράγματα θὰ πάρω

μαζύ μου.

Δήλαδή ποδοτύλιγμα, βακτηρίαν, τρεῖς τέσσαρας φακέλλους, ὅπλου, κυνάριον, δύο τουρκικὰς καπνοσύριγγας καὶ ἕνα χελώνιον ζωντανόν.

*Ως πρὸς τὰ ἄλλα ἃς ἢνε' ἀλλὰ διὰ τὸ κυνάρι (τὸ σκυλάκι) πρέπει νὰ ληφθῆ ἰδιαίτερον γραμμάτιον, καὶ αὐτὸ πρέπει νὰ ὑπάγῃ μὲ τὴν ἀποσκευήν.

Τὸ χελῶνι ὅμως πρέπει ν' ἀφήσητε ὁπίσω ζωΰφια δὲν μετακομίζομεν.

Ζωύφια! λοιπόν τὸ χελῶνι τὸ καταριθμεῖς εἰς τὰ ζωῦφια;

Μάλιστα, έφέντη, είνε έντομον.

"Εντομον! βρε αδελφε! ποῦ έσπούδασας;

Σὲ παραπέμπω εἰς τὸν Ζωολογικὸν Κῆπον καὶ ἐκεῖ θὰ μάθης, ἀν ἔχης μυαλό 'ς τὸ κεφάλι, ὅτι τὸ χελῶνι εἶνε τετράποδον ἐρπετὸν καὶ ὅτι τὰ ἔντομα εἶνε ὅλα ἐξάποδα,

'Ιδού εν σελίνιον τιμή της εἰσόδου εἰς τὸν Ζωολογικὸν Κήπον, εκτὸς της Δευτέρας ὅταν εἶνε μόνον εξάπενον.

I have taken a place in the railway omnibus, so I shall not want a cab.

Here we are (arrived) at the station.

What luggage have you, sir?

I have two trunks, a travellingbag, and a hat-box, for the luggage van.

These I wish to register.

My other luggage I will take with me.

That is to say—a foot-wrapper, a stick, three or four parcels, a gun, a lap-dog, two Turkish pipes, and a live tortoise.

As for the rest, let them pass; but for the dog a separate ticket must be taken, and he must go in the van.

As for the tortoise, you must leave that behind: we don't convey vermin!

Vermin! So you reckon a tortoise among the vermin?

Certainly, sir; it's an insect.

An insect! My good fellow, where did you go to school (study)?

I refer you to the Zoological Garden(s), and there you will learn, if you have any brains in your head, that the tortoise is a four-footed reptile, and that insects are all six-footed.

There's a shilling for you, the price of admission to the Zoological Gardens, except on Mondays, when it is only sixpence. Αν εὐκαιρῆς τὰς Δευτέρας, πᾶγε δύο φορὰς διὰ νὰ φωτισθῆς

καλλίτερα.

*Ω αὐτὸ εἶνε ἄλλο ζήτημα, κύριε! Καὶ τῶρα ἐνθυμοῦμαι ὅτι ὁ ξενοδόχος ἐκεῖ πέρα ἔχει βιβλίον μὲ τέτοια θεριὰ μέσα. *Ας ἤνε λοιπόν. Μόλον τοῦτο αἱ λέξεις τετράποδον καὶ ἐξάποδον ἔχουν ἄλλην σημασίαν εἰς τὴν ἰδικήν μου δουλεῖαν.

Τόσφ τὸ καλλίτερον! κύτταξε λοιπὸν τὴν ἰδικήν σου δουλεῖαν, καὶ ἄφετε εἰς ἐμένα τὰ τετράποδα ἐρπετά.

Τίνα θέσιν έλάβετε;

Τρίτης τάξεως.

Διατί ταξιδεύετε τρίτην;

Διότι δεν ὑπάρχει τετάρτη. Εἰς τὴν Ιρλανδίαν ὅμως ὑπάρχει.

Μάλιστα πολλά άλλόκοτα πράγματα ὑπάρχουν ἐκεῖ τέσσαρες τάξεις, καὶ τάξις οὐδεμία τοὐλάχιστον μεγάλη ἀταξία.

Μήπως καὶ ἐν Ἑλλάδι εὐρίσκεται μεγαλητέρα εὐταξία;

Θὰ ἴδητε.

Take your places, please.

Come, let us get in quick.

Don't go so near the engine.

Let us try to get a seat near the door.

I like to have my back towards the engine, so as to escape the wind and dust.

I hear the third bell. We are going to start.

'Ιδού τὸ σύριγμα!

What a length the train is!

If you have time on Mondays, go twice, that you may be more thoroughly enlightened.

Oh, that alters the question, sir!
And, now I come to think of it,
the landlord over the way has a
book with those kind of creatures
in it. I daresay you're right
(lit. Let be then). All the same,
four-foot and six-foot have another meaning in my business.

All the better! Mind your own business then, and leave the four-footed reptiles to me.

What place have you taken?

Third class.

Why do you travel third? Because there's no fourth.

There is in Ireland, however.

Yes, indeed; there are many strange things in Ireland. Four classes (orders), and no order—at least, great disorder.

Is there better order to be found in Greece?

7 on will ass

You will see.

Λάβετε τὰς θέσεις σας, παρακαλῶ.

'Ελατε, ας εἰσελθωμεν γρήγορα.

Μὴ πηγαίνητε τόσον πλησίον τῆς μηχανῆς.

*As προπαθήσωμεν νὰ καταλάβωμεν θέσιν παρὰ τὴν θύραν.

'Αγαπῶ νὰ ἔχω τὰ νῶτα ἐστραμμένα πρὸς τὸ μέρος τῆς μηχανῆς, ὥστε νὰ ἀποφεύγω τὸν ἄνεμον καὶ τὸν κονιορτόν.

'Ακούω τὸν τρίτον κώδωνα, μέλλομεν ν' ἀναχωρήσωμεν.

That's the whistle?

Τί μῆκος ὅπου ἔχει ἡ άμαξοστοιχία!

Do you know whether it stops at Redhill?

The time-table says it passes without stopping.

Wait! It does not pass at all.

What a pace!

We have already come thirty miles.

Have you had your luggage booked?

Yes; here is the ticket they gave me.

Keep it carefully. You must give it up when you arrive, in order to get your luggage.

Ταξιδεύομεν δηλήγορα.

Φοβουμαι μη έξελθωμεν της τροχιάς.

Κλονίζεται φρικτά ή αμαξα.

'Η αἰτία είνε ὅτι ἀπέχομεν μακρὰν τῆς μηχανῆς.

'Ιδού ἔρχεται μία άμαξοστοιχία.

Είνε της έπιστροφης.

Φαίνεται ὅτι εἶνε ἐπὶ τῆς ἡμετέρας όδοῦ.

Μὴ ταράττησθε. Αὶ ἐπιστρέφουσαι άμαξοστοιχίαι πορεύονται πάντοτε ἐπὶ τῆς ἄλλης γραμμῆς.

Ἰδοὺ ἐφθάσομεν εἰς τὸν πρῶτον σταθμόν.

Πόσον θὰ μείνωμεν έδὼ;

"Οχι πλέον τῶν τριῶν λεπτῶν.

Σωστὰ φθάνει νὰ καύσωμεν τὰ χείλη μας καταπίνοντες ζεστὸν καφέν.

'Ιδού πάλιν έξεκινήσαμεν.

Εἴμεθα εἰς τὸ σκότος.

Είνε ὑπάγειον ὅρυγμα.

Where are we now?

Ομοιάζει ότι εξμεθα είς τον αέρα απηωρημένοι. 'Ηξεύρετε αν σταματά είς Κοκκινόβουνον;

Τὸ δελτίον λέγει ὅτι διαβαίνει χωρὶς νὰ σταθῆ.

Στάσου!! δεν διαβαίνει διόλου.

'Οποίον τάχος!

Διεδράμομεν (διετρέξομεν) ήδη τριάκοντα μίλια.

'Ενεγράψατε τὰ πράγματά σας;

Μάλιστα καὶ ίδοὺ ἡ ἀπόδειξις ἦν μου ἔδωκαν.

Φυλάξατέ το προσεκτικῶς πρέπει νὰ τὸ παραδώσητε ὅταν Φθάσητε, ἵνα παραλάβητε τὰ πράγματά σας.

We are travelling quickly.

I am afraid we shall run off the rails.

The carriage shakes frightfully.

The reason is that we are a long way from the engine.

Here is a train coming.

It is the up (return) train.

It looks as if it were on our line (way).

Do not be alarmed. The up trains always travel on the other line.

Here we are at the first station.

How long shall we stop here? Not more than three minutes.

Just time enough to scald our lips with swallowing hot coffee.

We are off again.

We are in the dark.

It's a tunnel.

Ποῦ εἴμεθα τώρα;

It is as though we were hung in mid-air. We are passing over a viaduct?

Έντὸς ὀλίγου θὰ ἢμεθα εἰς τὸ τέρμα.

Τέλος ίδου ἐπεβιβάσθημεν εἰς τὸ πλοίον.

Βρωμά κατράνι τρομερά.

Υγιεινή ή όσμή.

Ίσως άλλὰ αἰσθάνομαι κεφαλαλγίαν καὶ κατέχομαι ὅλος ἀπὸ ῥίγους.

Βρὲ ἀδελφέ! τοῦτο δὲν εἶνε κατράνι. εἶνε ναυτία (θαλασσοζάλη).

*As ἀναβῶμεν ἐπὶ τοῦ καταστρώματος ὁ δροσερὸς ἀὴρ θὰ σὲ ἀφελήση.

Αν ζαλίζεσθε έδω μεταξύ τοῦ Δοβρίου καὶ τοῦ Καλαισίου, τί θὰ κάμητε μεταξύ τῆς Μασσαλίας καὶ τοῦ Πειραιώς;

Μάλιστα "εὶ ἐν τῷ ὑγρῷ ξύλῷ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;"

Μετάφρασον τοῦτο εἰς τὴν καθομιλουμένην.

*Αν είς τὸ ύγρὸν ξύλον πράττωσι ταῦτα, τί θέλει γείνει εἰς τὸ ξηρόν;

Έτσι πως λέγομεν σήμερον.

'Αλλά καὶ εἰς τὸ πρωτότυπον πᾶς τις τὸ καταλαμβάνει.

The wind is in our favour.

Who is that man on the paddle-box? It is the captain. He goes up there to give orders.

The tide is strong.

I have heard there is no tide (no ebb and flow) in the Mediterranean. Διαβαίνομεν ἐπὶ ὁδαγωγείου ἡ γεφυρωτῆς ὁδοῦ.

We shall soon be at the end (terminus).

Here we are at last, on board ship.

It smells horribly of tar.

The smell is a wholesome one.

Perhaps; but I feel a headache, and am all of a chill.

Bless you! that is not tar. It's sea-sickness.

Let's go on deck. The fresh air will do you good.

If you are sea-sick here, between Dover and Calais, what will you do between Marseilles and the Piræus?

Yes, indeed: "If they do these things in the green (wet) tree, what shall be done in the dry?"

Translate that into Modern Greek (the spoken language).

That's about what we should say nowadays.

But even in the original, every one understands it.

'Ο ἄνεμος είνε ούριος.

Τίς είνε ούτος ὁ ἐπὶ τοῦ ἐμβόλου;

Είνε δ πλοίαρχος ἀναβαίνει ἐκεῖ διὰ νὰ δώση διαταγάς.

Η ἀποθαλασσιὰ είνε μεγάλη.

"Ηκουσα πῶς δὲν ἔχει ἄμπωτιν καὶ παλίβροιαν εἰς τὴν Μεσόγειον θάλασσαν. It is true.

How is it, then, that the Greeks have three words for it?

Their learned men have manufactured them, or at least have adapted them.

And besides this, you know, the Greeks are and always were splendid sailors, and are found in all parts of the world.

More than this, they are tremendous linguists, and manufacture words by the yard.

Σηκόνουν πανία.

Θὰ ἔχομεν ὀγλήγορον διάπλουν.

What a lovely voyage.

Πόσους κόμβους κάμνομεν την ώραν;

*Ας ἐρωτήσωμεν τὸν πηδιαλιοῦχον. Παίρνομεν δέκα κόμβους τὴν ὥραν.

Βλέπω την ἀκτήν.

Θὰ φθάσωμεν είς δλίγον.

'Ιδοὺ ἐφθάσαμεν.

Πότε φεύγει ή άμαξοστοιχία διὰ τοὺς Παρισίους;

Είς τὰς ἐννέα καὶ ημισυ (ἐννιάμισο).

Πότε θὰ φθάσωμεν ἐκεῖ;

Δεν ήξεύρω ἀκριβως.

Περὶ τὰς δύο, νομίζω.

Διεδράμομεν ήδη τρία χιλιόμετρα.

Σταματῶμεν.

Έσταματήσαμεν.

Πόσην ωραν μένουν έδώ;

Ολόκληρον τέταρτον της ώρας.

Τόσφ τὸ καλλίτερον διότι ἀρχίζω νὰ πεινῶ καὶ νὰ διψῶ.

*Ας προγευματίσωμεν λοιπόν · έχομεν καιρόν.

Είνε ἀλήθεια.

Πῶς λοιπὸν ἔχουν οί Ελληνες τρεῖς λέξεις δι' αὐτήν.

Τὰς κατεσκεύασαν οἱ λογιώτατοὶ των, ἢ τοὐλάχιστον τὰς ἐφήρμοσαν,

Καὶ ἐκτὸς τούτου, ήξεύρετε ὅτι οἱ «Ελληνες εἶνε καὶ πάντοτε ήσαν τρομεροὶ ναῦται καὶ εὐρίσκονται παντοῦ τοῦ κόσμου.

Πρὸς τούτοις εἶνε καὶ τρομεροὶ φιλόλογοι καὶ δημιουργοῦσι τὰς λέξεις κατὰ πῆχυν.

They are hoisting sail.

We shall have a short passage.

Τί χρυσὸ ταξίδι.

How many knots are we making an hour?

Let's ask the steersman.

We are making ten knots an hour.

I see the shore.

We shall soon be there.

Here we are.

When does the train start for Paris?

At half-past nine.

When shall we get there?

I don't know exactly.

I think about two.

We have already come three kilometres.

We are stopping.

We have stopped.

How long do they stop here?

A full quarter of an hour.

All the better, for I am beginning to get hungry and thirsty.

Let us breakfast, then. We have time.

Plenty.

'Ιδοὺ τελος πάντων ἐφθάσαμεν ὑγιεῖς καὶ σῶοι, δόξα τῷ Θεῷ, εἰς τοὺς Παρισίους.

Τώρα διὰ τὴν Μασσαλίαν.

'Αλλά ποῦ νὰ περάσωμεν την νύκτα;

Είς ξενοδοχείον, ὑποθέτω.

Ελμπαρείτε νὰ μοὶ συστήσητε καλόν καὶ εὐθηνόν;

Μάλιστα, άλλὰ μυστικά! διότι, άφοῦ ἐνδεχόμενον νὰ τυπωθοῦν τὰ λόγια μου, ὁ κόσμος θὰ ἔλεγε ὅτι ἐδωροδοκήθην διὰ τὴν σύστασιν.

*Εδὼ τοῦλαχιστον εἶνε ξενοδοχεῖον ἔχον ἀρκετὰ καλὴν ὅψιν καὶ πλησίον τοῦ σταθμοῦ τοῦ σιδηροδρόμου.

'Αλλὰ τί σημαίνει τοῦτο, ἀφ' οδ φεύγομεν αὅριον ἀπὸ ἄλλου σταθμοῦ εἰς τὸ μεσημβρινὸν μέρος τῆς πόλεως;

*Οχι τώρα πλέον' εἰμποροῦμεν νὰ έξακολουθήσωμεν τὸ ταξίδιόν μας χωρὶς ν' ἀλλάξωμεν σταθμόν.

Λοιπόν ας κουδουνίσωμεν έδώ.

Have you a double-bedded room (to let)?

I don't know, sir; but I will ask the landlord.

Gentlemen, I have one bedroom with two beds.

On what floor?

On the second.

Bring us soap, water, and towels: we want to wash.

But what a tiny basin!

It's the custom in France, sir.

"Αφθονον.

Here we are at last, safe and sound, thank God, in Paris.

Now for Marseilles.

But where are we to pass the night?

At a hotel, I suppose.

Can you recommend me a good, cheap one?

Yes, but in confidence; for, since it is possible my words may be printed, the world would say I had taken a bribe for my recommendation.

Here, at all events, is an inn which looks well enough, and is near the railway station.

What does that matter? We shall have to start to-morrow from another station in the south part of the town.

This is no longer the case. We can continue our journey without change of station.

Let us ring here, then.

*Εχετε δωμάτιον με δύο κρεββάτια (δύο κλίνας) δι' ενοίκιον.

Δεν ήξεύρω κύριε, ἀλλὰ θὰ ἐρωτήσω τὸν ξενοδόχον.

Κύριοι, έχω έν δωμάτιον με δύο κλίνας.

Είς ποίον πάτωμα;

Είς τὸ δεύτερον.

Φέρετέ μας νερον με σαπούνι καὶ προσόψια θέλομεννὰ πλυνθώμεν.

'Αλλά τί μικρου λεκανίδιου!

Οὔτως συνειθίζεται εἰς τὴν Γαλλίαν κύριε.

And as for the soap, haven't you brought your own?

No; I forgot that this is also the custom in France.

Tell us how often do people wash a day in France?

According to taste, and to necessity.

To tell you a tale, however:—

Είχα ποτε φίλον Γάλλον ταξιδεύοντα εἰς τὴν ᾿Αγγλίαν καὶ ἐπῆγε εἰς ξενοδοχεῖον ἐν Λονδίνφ. Ἦφαγε, ἐπλάγιασε καὶ τὸ ἐπαύριον ἐσηκώθη καὶ κυττάξας εἰς τὸ κάτοπτρον ἐφώναξε, "Φεῦ! ἔχω τὸν ' μαῦρον θάνατον,' πάγω πλιὰ! τελειόνω! πάρε μου τὸν ἰατρόν!"

Δεν ήτον όμως τίποτε παρά δ καπνός τοῦ Λονδίνου.

"Ωστε βλέπετε κύριοι ότι ἐνδεχόμενον νὰ πλύνηται ὁ Γάλλος εἰς τὴν ἰδικήν του πατρίδα μίαν φορὰν εἰς μικροσκοπικὸν λεκανίδιον, χωρὶς σαποῦνι, καὶ νὰ ἦνε καθαρώτερος ἀπὸ τὸν "Αγγλον ὁ ὁποῖος λούεται καὶ πλύνεται τρὶς ἢ τετράκις τὴν ἡμέραν.

'Εν τούτοις ή ύπηρέτρια θὰ σᾶς φέρη εὐθὺς σαποῦνι, νερὸν καὶ προσόψια.

Will you order supper, gentlemen?

At what o'clock is your ordinary? (lit. Do they eat together?).

At eight precisely.

Now while that joker is gone, it's an excellent opportunity to examine the beds.

Φεῦ! γίνομαι κατ' ἀνάγκην ἐντομολόγος! Καὶ ώς πρός σαποῦνι, δεν εφέρετε τὸ ιδικόν σας;

*Οχι έλησμόνησα ότι καὶ τοῦτο συνειθίζεται εὶς τὴν Γαλλίαν.

Πέτε μας ποσάκις πλύνονται οἱ ἄνθρωποι εἰς τὴν Γαλλίαν.

Κατὰ τὴν ἀρέσκειαν, καὶ τὴν ἀνάγκην. Νὰ σᾶς εἴπω παραμύθιον ὅμως:—

I had a French friend once on a journey in England, and he went to a hotel in London. He ate (had supper), went to bed, got up next morning, and, looking in the glass, cried out, "Oh! I've got the black death! It's all over with me! I'm dying! Fetch me the doctor!"

It was nothing but London smoke, however.

So you see, gentlemen, it may be that the Frenchman washes once (in his own country), with a minute basin, and no soap, and yet is cleaner than the Englishman who bathes and washes three or four times a day.

Meanwhile, the chambermaid will bring you soap, water, and towels directly.

Θέλετε νὰ παραγγείλητε τὸ δείπνόν σας κύριοι;

Ποίαν ὥραν συντρώγουν;

Είς τὰς ὀκτὰ ἀκριβῶς.

Τώρα ποῦ ἔφυγε ἐκεῖνος ὁ μασκαρᾶς, ἐξαίρετος ἡ εὐκαιρία νὰ ἐξετάσωμεν τὰς κλίνας.

Oh! I'm turning entomologist, perforce.

Τί πιάνεις λεπιδόπτερα; πεταλούδαις;

Τίποτε τόσον εὐχάριστον! ἀφανίπτερα καὶ ἡμίπτερα· ψύλλους καὶ κοριούς.

Δèν πειράζει' θὰ τὰ εὖρητε ταῦτα τὰ ζωῦφια πολὺ καλλίτερα ἀνεπτυγμένα εἰς τὴν Ἑλλάδα.

Μή μου τὰ ἀναφέρετε.

Λοιπον ας καταβωμεν είς το δείπνον και ας δειπνήσωμεν καλά, διότι θα χάσωμεν αξμα απόψε.

Πῶς ἐπεράσατε τὴν νύκτα;

'Αρκετά καλά άναλόγως της συντροφίας.

Τί συντροφία;

'Ιδού παραδείγματος χάριν, πῶς σᾶς φαίνονται ταῦτα;

*Ω θεέ μου! θὰ τὰ ἐφέρετε μαζύ
σας.

Πολύ πιθανὸν τοὐλάχιστον σᾶς ἀφήσαμεν ίκανὰ πρὸς ἀνάμνησιν.

*Ω τοῦτο εἶνε περιττὸν, κύριοι. (Κατ'
ἰδίαν) ἀλλόκοτοι ἄνθρωποι οὶ
**Αγγλοι, ἀλλὰ τρῶνε (τρώγουνε)
καλὰ καὶ πληρόνουν καλά.

Τί εἴπατε;

Είπα ὅτι γνωρίζομεν πάντοτε τοὺς ᾿Αγγλους διὰ τῆς εὐφυΐας των καὶ τῆς έξαιρέτου γαλλικῆς προφορᾶς των.

But my friend is a Greek.

We admire the Greeks, too. They were the Frenchmen of antiquity.

But the Greeks of to-day?

They are the friends of the English.

'Ακούω τὸ κουδοῦνι.

What are you catching? Lepidoptera? Butterflies?

Nothing so pleasant! Aphaniptera and hemiptera: fleas and bugs.

Never mind. You will find these insects much better developed in Greece.

Don't mention it.

Well, let us go down to supper, and get a good one, for we shall lose blood to-night.

How did you pass the night?
Pretty well, considering the company.

What company?

Look there, for example, what do you think of these?

Good heavens! You must have brought them with you.

Very likely. At all events, we have left you enough behind to remember us by.

Oh, that is superfluous. (Aside)
Strange fellows, these English;
but they eat well, and they pay
well.

What did you say?

Isaid, We always know the English by their ready wit and their excellent French pronunciation.

'Αλλά ὁ φίλος μου είνε Ελλην.

Θαυμάζομεν καὶ τοὺς ελληνας ἤσαν οἱ Γάλλοι τῆς ἀρχαιότητος.

'Αλλὰ οἱ τωρινοί; Αὐτοὶ εἶνε φίλοι τῶν "Αγγλων.

I hear the bell.

*Ας περιπατήσωμεν ταχύτερον.

Εἴμεθα ὅλο πλησίον.

'Ιδού πάλιν έξεκινήσαμεν.

'Εκοιμήθην φαίνεται' ποῦ εἴμεθα τώρα;

Els τὸ Λούγδουνον.

Πόσον καιρον έχομεν έδώ;

Θσον θέλομεν, διότι ἔχομεν τὸ δικαίωμα νὰ διακόψωμεν ἐδὼ τὴν πορεῖάν μας.

Αύτη ή άμαξοστοιχία όμως φεύγει πάλιν μετὰ είκοσι πέντε λεπτά.

*As φάγωμεν λοιπόν καὶ ås έξακολουθήσωμεν την πορείαν.

Βαρύνομαι τὰς ἀναβολάς.

I want to get on.

So do I.

'Ιδού ὁ προτελευταίος σταθμός.

*Εχομεν ἀκόμη μίαν γέφυραν νὰ περάσωμεν.

Έντὸς ολίγου θὰ ημεθα εἰς τὸ τέρμα τῆς δδοιπορίας μας.

Not so fast! We have four or five days' sail yet.

Oh, that's only rest after the

Oh, that's only rest after the railway.

I trust you may find it so.

It depends on the weather.

But it's always fine in the Mediterranean.

Yes; except when it thunders, lightens, rains, blows, snows, or hails, it is very pleasant weather there is very pleasant).

Τί ωραν αναχωρεί το ατμόπλοιον αθριον;

At seven in the morning.

Let's walk quicker.

We are quite near.

Here we are, off again.

I have been asleep, it seems. Where are we now?

At Lyons.

How much time have we here?

As much as we like; for we have the right of breaking our journey here.

This train, however, starts again in twenty-five minutes.

Let's dine, then, and continue our journey.

I'm tired of delays.

Θέλω νὰ προχωρήσω.

Καὶ έγω ἐπίσης.

Here is the last station but one.

We've one more bridge to pass.

We shall soon be at our journey's end.

'Αγάλια, ἀγάλια! ἔχομεν τεσσάρων πέντε ἡμερῶν πλοῦν ἀκόμη.

*Ω τοῦτο δὲν εἶνε παρὰ ἀνάπαυσις μετὰ τὸν σιδηρόδρομον.

*As δώση ὁ Θεός νὰ τὸ εὖρητε οὖτως.

Έξαρταται τοῦ καιροῦ.

'Αλλὰ είνε πάντοτε εὐδία εἰς τὴν Μεσόγειον θάλασσαν.

Μάλιστα, έκτὸς ὅταν βροντῷ, ἀστράπτει, βρέχει, φυσῷ, χιονίζει ἡ χαλαζόνει εἶνε πολὺ εὐάρεστος ὁ καιρὸς ἐκεῖ.

At what o'clock does the steamer start to-morrow?

Είς τὰς ἐπτὰ τὸ πρωί.

Πόσον καιρον θὰ ήμεθα καθ' όδόν;

Τέσσαρας ή πέντε ήμέρας.

Συμπεριλαμβάνεται ή τροφή είς την πληρωμήν;

Μάλιστα κύριε, ωστε, βλέπετε, έχομεν πάντα λόγον νὰ σπεύσωμεν.

Έβαρύνθην τόσον νὰ περιπατῶ ἀπὸ τὴν πρῶραν εἰς τὴν πρύμνην, δεξιόθεν πρὸς τἀριστερὰ ν' ἀκούω τὸν κρότον τῶν τροχῶν καὶ τῆς μηχανῆς, καὶ τὰς κραυγὰς τοῦ ναυκλήρου καὶ τῶν ναυτῶν, καὶ νὰ μὴ βλέπω οὐδὲν παρὰ οὐρανὸν καὶ θάλασσαν καὶ τὸν μελανα καπνὸν τὸν ἐξεμούμενον ὑπὸ τῆς καπνοδόχης.

'Ιδέτε πρόσω! Τι βλέπετε έκει πέραν.

I see, as it were, a whitish cloud. That is the coast of Italy; and in two hours we shall reach the harbour of Naples.

Is that a volcano?

Yes; it is Vesuvius.

Shall we be able to visit the remains of Herculaneum and Pompeii?

No; because we are in quarantine. Why is that?

Because our ship has been at Constantinople, where the plague prevails.

What a pity!

Pity, indeed! but there's no help for it (lit. what are we to do?).

Θὰ ἴδωμεν κᾶτι ἄλλο Ἡφαίστειον ὄρος κατὰ τὸν πλοῦν; How long shall we be on the passage?

Four or five days.

Is food included in the fare?

Yes, sir; so you see we have every reason for despatch.

I am so tired of walking from stem to stern, from starboard to larboard (right to left), of hearing the noise of the wheels and the engines, and the cries of the pilot and the sailors, and of seeing nothing but sky and sea, and the black smoke vomited by the funnel.

Look ahead! What do you see yonder (over there)?

Βλέπω ως υπόλευκόν τε νέφος.

Είνε ή άκτη της 'Ιταλίας και εις δύο ὅρας θὰ φθάσωμεν εις τὸν λιμένα της Νεαπόλεως.

Είνε 'Ηφαίστειον δρος έκεινο;

Μάλιστα είνε ὁ Βεσούβιος.

Θὰ δυνηθώμεν νὰ ἐπισκεφθώμεν τὰ ἀπομεινάρια τοῦ 'Ηρακλείου καὶ τῶν Πομπείων;

*Οχι διοτι έχομεν καραντίναν.

Διατί τοῦτο;

Διότι τὸ πλοῖον μας ἦτο εἰς τὴν Κωνταντινούπολιν, ὅπου ἐπικρατεῖ ὁ λοιμός.

Τί κρίμα!

Κρίμα τφόντι! άλλὰ τί νὰ κάμωμεν.;

Shall we see any other volcano on our voyage? Θὰ ῗδωμεν καὶ τὴν Αἶτναν μακρόθεν διαπλεύσαντες τὰ στενὰ τῆς Μεσσήνης.

The glass is falling; we shall have a storm.

The wind has suddenly risen.

The sky has become covered with clouds.

It has clouded over.

The sea is rough.

It is growing rough.

I feel sea-sick.

I'm very bad (lit. I suffer dreadfully).

Drink a drop of gin.

I would rather lie down in my hammock; perhaps that will relieve me.

My head turns round.

Καλημέρα σας πῶς εὐρίσκεσθε σήμερου;

Κάμποσον καλλίτερα.

Τί ακρωτήριον βλέπομεν έκει πέρα.

Eive o Maléas.

Λοιπον περιπλέομεν την ακτήν της Πελοποννήσου.

Πότε θὰ φθάσωμεν εἰς τὸν Πειραῖα; Αὅριον τὸ πρωΐ, ἐὰν ἔχομεν πρύμον τὸν ἄνεμον.

Ο ἄνεμος είνε οδριος.

Τὶ θὰ εἰπῆ ἡ σημαία ἡ ὁποία φαίνεται νὰ τινάσσηται ἐπὶ τοῦ ἐρήμου ἐκείνου βράχου;

Κρατείται έν χειρὶ ἐρημίτου (ἀναχωρήτου), ὅστις τρέφεται ἐκ τῶν ἐλεημοσυνῶν τῶν περιηγητῶν.

'Ιδοὺ τοῦ ἔβαλον καλάθι εἰς τὴν θάλασσαν τὸ ὁποῖον τὰ κύματα θὰ φέρουν εἰς τὸν αἰγιαλόν. We shall see Etna from a distance, when we have passed the Straits of Messina.

Τὸ βαρόμετρον καταβάζεται θὰ λάβωμεν τρικυμίαν.

Αίφνης ηγέρθη ὁ ἄνεμος.

Ο οὐρανὸς ἐκαλύφθη (ἐσκεπάσθη) ὑπὸ νεφῶν.

Έσυννέφιασε.

Ή θάλασσα είνε τεταραγμένη.

Ταράσσεται.

Ναυτιώ, ζαλίζομαι.

Υποφέρω τρομερά.

Πίε ολίγην ζινέβραν.

Προτιμώ νὰ πλαγιάσω εἰς τὴν ἀνεμοκούνιάν μου ἴσως τοῦτο μὲ ἀνακουφίση.

Ή κεφαλή μου περιστρέφεται.

Good morning. How do you find yourself to-day?

Somewhat better.

What headland do we see out

It is Malea.

Then we are sailing round the coast of the Morea.

When shall we reach the Piræus? To-morrow morning, if we have the wind at our backs.

The wind is favourable.

What is the meaning of that flag which seems to be brandished about on that desolate rock?

It is held in the hand of a hermit, who is supported by the alms of voyagers.

Look, they have flung a basket into the sea, which the waves will carry to the shore. Καλην δρεξιν, καλόγηρέ μου.

Now he is waving his flag, as a sign of gratitude.

He gives us his blessing.

Τώρα θὰ πλαγιάσω.

Θὰ κοιμηθῶ καὶ ἐγώ.

Wake up! We are getting close to the harbour.

Will they search our trunks at the custom-house?

Of course.

Will they ask to see our passports?

Not of Englishmen.

How do they distinguish Englishmen?

By their ignorance of foreign languages, and by the airs they give themselves.

Fine advantages!

They will tumble all our things about.

Here come the custom-house officers.

Please to hand me your passports.

There they are.

Where do you come from? Where are you going to?

You ought to have got your passport signed at the Greek embassy.

I went there, but they put me off till the next day, and so I was compelled to leave without the signature.

There are so many formalities to go through, that a man of business has not always time to conform to them. A good appetite to you, Mr. Monk. Τώρα τινάσσει την σημαίαν του πρὸς ενδειξιν εὐγνωμοσύνης.

Mâs δίδει την εὐχήν του.

Now I shall go to bed.

I will go to sleep, too.

Ευπνατε! κοντεύομεν είς τον λιμένα.

Θὰ εξετάσουν τὰ κιβώτιά μας εἰς τὸ τελωνείου;

Φυσικώ τώ λόγω.

Θὰ ζητήσουν νὰ ἴδωσι τὰ διαβατήριά μας ;

*Οχι τῶν *Αγγλων.

Πῶς διακρίνουν τοὺς "Αγγλους;

Διὰ τῆς ἀγνοίας τῶν ξένων γλωσσῶν, καὶ διὰ τῶν καμαρωμάτων των.

Καλὰ προτερήματα!

Θὰ ἀνατρέψουν ὅλα τὰ πράγματά μας.

'Ιδού ἔρχονται οἱ ὑπάλληλοι τοῦ τελωνείου.

Εὐαρεστεθήτε νὰ μοὶ ἐγχειρίσητε τὰ διαβατήριά σας.

'Ιδού αὐτά.

Πόθεν ἔρχεσθε; ποῦ ὑπάγετε;

*Επρεπε νὰ ἐπιθεωρηθῆ τὸ διαβατήριόν σας ὑπὸ τῆς Ἑλληνικῆς πρεσβείας.

Υπήγα έκει άλλὰ μὲ ἀνέβαλον εἰς τὴν ἐπαύριον ὥστε ἢναγκάσθην νὰ ἀναχωρήσω ἄνευ τῆς ἐπιθεωρήσεως.

Εἶνε τύσοι τύποι πρὸς ἐκπλήρωσιν ὥστε ὁ ἔμπορος δὲν εὐκαιρεῖ πάντοτε νὰ συμμορφωθῆ μὲ αὐτούς. Besides this, your passport is not in regular order; its date has expired a fortnight.

I will give you a provisional pass, and your proper passports will be returned to you at the police-office.

What red-tapeism!

Εχετέ τι νὰ διαδηλώσητε;

*Εχω δύο τρία πράγματα ύποκείμενα εls τελώνιον θὰ τὰ εὖρητε ἐπάνω εls τὸ κιβώτιον.

Υπάγετε εἰς τὸ γραφεῖον, πληρώσατε εἰς τὸν πράκτορα καὶ λάβετε ἀπόδειξιν.

Υμείς δὲ ἔχετε τίποτε νὰ διαδηλώσητε, κύριε;

*Έχω σιγάρα.

Ταῦτα δὲν εἶνε λαθρεμπόριον ἐδὼ, διότι εἶναι εὐθηνότερα εἰς τὴν Ἑλλάδα ἡ παρὰ ὑμῖν.

'Ιδού δμως τρίχαπτα τῶν Βρυξελλῶν.

Δολιεύεσθε τὰ εἶσοδήματα τοῦ κράτους.

Τὸ καθήκον μου μὲ ἀναγκάζει νὰ κατάσχω τοῦτο τὸ κιβώτιον.

'Ο νόμος είνε ρητός και πρέπει να ἐπιβλέπωμεν είς την ἐκτέλεσίν του.

Δύνασθε νὰ ἀναφερθῆτε εἰς τὸν διευθυντὴν τοῦ τελωνείου, ἃν θέλητε.

Καὶ τοῦτο τί θὰ κοστίση;

Περίπου τὴν ἀξίαν τοῦ τριχάπτου. Λοιπὸν προτιμῶ νὰ πληρώσω ἀμέσως.

Ποῦ είνε ὁ σταθμὸς τοῦ σιδηροδρόμου; Πλὴν δὲ τούτου τὸ διαβατήριόν σας δὲν εἶνε ἐν καλῆ τάξει παρῆλθεν ἡ προθεσμία του πρὸ δεκαπενθημερίας.

Θὰ σᾶς δώσω προσωρινὸν διαβατήριον, καὶ τὰ τακτικά σας διαβατήρια θὰ σᾶς ἐπιστραφῶσιν ἐν τῆ ἀστυνομία.

Τί γραφειοκρατία!

Have you anything to declare?

I have two or three things liable to duty. You will find them at the top of my trunk.

Go to the office, pay the receiver, and get a receipt.

Have you anything to declare, sir?

I have cigars.

These are not contraband here; for they are cheaper in Greece than with you.

But here is some Brussels lace.

You are defrauding the revenue of the State.

My duty compels me to seize this box.

The law is positive, and we must see to its execution.

You may appeal to the director of customs, if you please.

And what will this cost? About the value of the lace. Then I had sooner pay at once.

Where is the railway-station?

Close at hand.

When does a train leave for Athens?

In a quarter of an hour.

What is the fare, third class, to Athens?

Forty-five lepta (fourpence).

And first class?

One drachm (eightpence-half-penny).

I hear the bell.

Take your seat, please. We start directly.

Νὰ ή συρίκτρα.

Έξεκινήσαμεν.

Τί πληθος καμίνων!

"Εχει, φαίνεται, ὁ Πειραιεὺς πολλὰ ἐργοστάσια.

What is its chief manufacture? Silk, cloth, and cotton, I believe.

What trees are those? Olives.

They are very like willows.

and what are those low plants we see growing among them?

Don't you know them? They are vines.

Will there be many grapes this year?

About as usual.

An average crop.

'Ιδοὺ ἐφθάσαμεν.

'Εστάθημεν (ἐσταματήσαμεν).

Καὶ τὸ ὡρολόγι μου ἐπίσης.

"Ισως δέν τὸ έκουρδίσατε.

Δεν δουλεύει.

Πηγαίνει καλά τὸ ίδικόν σας;

'Εδώ πλησίον.

Πότε ἀναχωρεί ἀμαξοστοιχία διὰ τὴν πόλιν;

Els εν τέταρτον της ώρας.

Τί είνε ή πληρωμή δια την τρίτην τάξιν είς 'Αθηνας.

Σαράντα πέντε λεπτὰ (τετράπενον). Καὶ διὰ τὴν πρώτην :

Μία δραχμή.

'Ακούω τὸν κώδωνα (τὸ κουδοῦνι). 'Ανάβητε, σᾶς παρακαλῶ' φεύγομεν

Αναβητε, σας παρακαλω' Φευγομει άμέσως.

There's the whistle.

We are off.

What a number of chimneys!

The Piræus has a lot of factories, it seems.

Τί εἶνε ἡ κυριωτέρα του κατασκευή. Μετάξι, ἐριοῦχον, καὶ βαμβάκι, πιστεύω.

Τί δένδρα (ποῖα δένδρα) εἶνε αὖτά; Ἐλαῖαι,

Ομοιάζουν πολύ τὰς ἰτέας.

Καὶ τί εἶνε ἐκεῖνα τὰ χαμηλὰ φυτὰ τὰ ὀποῖα βλέπομεν αὐξάνοντα ἀναμεταξύ των;

Δεν τὰ γνωρίζετε; είνε ἄμπελοι.

Θὰ γείνουν πολλὰ σταφύλια ἐφέτος;

Κατά τὸ σύνηθες περίπου.

Μεσιανον θέρος.

Here we are.

We have stopped.

So has my watch.

Perhaps you haven't wound it up.

It does not go (serve).

Does yours go right?

Πηγαίνει έμπρός.

Είνε χαλασμένον.

Καθ' έκάστην ήμέραν μένει δπίσω εν τέταρτον της ώρας.

Ομοιάζει με το ώρολόγι τοῦ Πλοιάρχου Σουπια.

Τοῦ ἰδικοῦ μου δμως τὸ μέγα ἐλατήριον ἐθραύσθη ὧστε δὲν δουλεύει διώλου.

Νομίζω ὅτε ἡ ἄλυσις ἐκόπη.

Θὰ δώσωμεν καὶ τὰ δύο (ἀμφότερα)

νὰ διορθωθώσιν ἄμα εὕρωμεν
Εενοδοχείον.

Κάμητέ μοι την χάριν νὰ μοῦ εἴπητε τὸ καλλίτερον ξενοδοχείον.

Δύνασθε νὰ ὑπάγητε ἐν πάση ἀσφαλεία εἰς τὸ ξενοδοχείον τῆς Αἰγύπτου.

Καλὰ θὰ εἶσθε ἐκεῖ.

Είς ποιαν όδον είνε.

Είνε είς την πλατείαν του Παν-

*Ας πάρωμεν τὸ παντοφορείον.

Κράξε τον όδηγόν.

Στάσου δδηγέ!

Ή ἄμαξα είνε γεμάτη.

Δεν έχει τόπον.

Ένας τόπος μόνον είνε άδειος.

Πρέπει νὰ περιμένωμεν.

'Ιδού ἄλλο παντοφορείον.

'Αλλὰ ὑπάγει πρὸς ἄλλην διεύθυνσιν.

'Οδηγὲ ποῦ ὑπάγετε;

Υπάγομεν πρός την τράπεζαν.

Υπάγετε πρός το Πανεπιστήμιον;

*Ολο πλησίου.

*Ας ἀναβῶμεν.

Δεν εἰμπορῶ νὰ καθήσω.

Λάβετε παρακαλώ, κύριε, την καλωσύνην να τραβιχθητε παρέκει. It is fast.

It is out of order (spoilt).

It loses a quarter of an hour every day.

It is like Captain Cuttle's watch.

But of mine the mainspring is broken, so that it does not go at all.

I think the chain is snapped.

We will get both of them put to rights as soon as we have found an inn.

Do me the favour to tell me the best hotel.

You may go with perfect safety to the Egyptian Hotel.

You will be comfortable there. In what street is it? It is in University Square.

Let us take the omnibus.

Call to the conductor.

Stop, conductor!

The carriage (omnibus) is full.

There is no room.

There is only one place free.

We must wait.

There's another omnibus.

But it is going another way (in another direction).

Where are you going, conductor? We are going to the bank.

Are you going to the University? Quite close.

Let us get up.

I can't sit down.

Have the goodness, sir, please, to move a little further on.

Καθήσατε εἰς ταύτην τὴν γωνίαν. 'Οχούμεθα πολύ ἀργά.

Η όδὸς είνε πλήρης αμαξών.

⁶Οταν βιάζωμαι ποτε δεν δχούμαι επὶ παντοφορείου.

Ποῦ εἴμεθα τώρα;

Εἴμεθα εἰς τὴν ὁδὸν τοῦ Ἑρμοῦ. 'Οδηγὲ ἄφες με νὰ ἔβγω (νὰ ἐκβῶ)

είς ταύτην την γωνίαν.

"Αφες με νὰ έξέλθω πρῶτος.

Προσέξατε.

Bάρδα (guarda) ἐμπρός ! (Driver's crv.)

Σταθήτε παρακαλώ.

Δότε μοι την χειρά σας.

Μή βιάζεσθε.

Καταλύομεν έδώ.

*Ας έμβωμεν. Τί χάνομεν παρά νὰ κακοπεράσωμεν μίαν νύκτα.

Εἰμπορεί τις ἐδὼ νὰ δειπνήση;

Μάλιστα, κύριε.

"Εχετε κενὰ δώματια;

Εἰμποροῦμεν νὰ κοιμηθῶμεν ἐδώ; Μᾶς δέχεσθε νὰ κοιμηθῶμεν ἐδὼ

την νύκτα ταύτην ;

Δυνάμεθα νὰ καταλύσωμεν εδώ αὐτὴν τὴν νύκτα;

Λάβετε την καλοσύνην νὰ εἰσέλθητε εἰς τὸ καφενείον μίαν στιγμήν.

Τόσοι ἄνθρωποι ἔφθασαν σήμερον ὥστε δὲν ἠξεύρω ἃν ἔχωμεν δύο δωμάτια διὰ ἐνοίκιον.

Ύπαγε νὰ ἴδης, ἀλλὰ γρήγορα.

Κύριοι, έχω μόνον έν δωμάτιον με δύο κλίνας να σας προσφέρω.

Δεν μοὶ μέλει διὰ τὸ δωμάτιον ἀρκεῖ μόνον ἡ κλίνη νὰ ἦνε καλή, τὰ σινδόνια στεγνὰ καὶ καθαρὰ καὶ νὰ κοιμᾶται τις ἀνενόχλητος.

We will decide on this.

Sit in this corner.

We are driving very slowly.

The road is full of vehicles.

When I am in a hurry, I never ride in an omnibus.

Where are we now?

We are in Hermes Street.

Conductor, set me down (let me get out) at this corner.

Let me get out first.

Take care.

Look out in front!

Stop, please.

Give me your hand. Don't be in a hurry.

We put up hore

We put up here.

Let us go in. We only risk passing a bad night.

Can we have supper here?

Certainly, sir.

Have you any spare rooms?

Can we sleep here?

Will you take us in here (to sleep) for the night?

Can we put up here for the night?

Have the goodness to step into the coffee-room a moment.

Somany people have arrived to-day, that I do not know whether we have two rooms to let.

Go and see; but be quick.

Gentlemen, I have only one room with two beds to offer you.

I don't care about the room, provided the bed is good, the sheets well-aired and clean, and that one can sleep undisturbed.

Θὰ τὸ ἀποφασίσωμεν.

The counterpane is dirty.

We want bolsters.

I cannot sleep when my head is low.

Take off this feather bed, or put it under the mattress.

Tell them to make us a good fire.

It is quite ready. It only wants lighting.

What a smoke! I am smothered. Let's go down to supper.

Bring the bill of fare.

Here it is. What soup will you take, gentlemen?

Lentil soup.

Pea soup.

Haricot soup.

Let us have three dozen oysters, and some red wine.

The tablecloth is not clean. Put on another.

Have you anything else to give

Διαβάσατε τον κατάλογον, κύριοι.

Μηρίον προβάτου, πίτταν μὲ πάππιαις, δαμαλάκι μὲ λάχανα, πουλερικὰ κρύα, περιστέρια 'ς τὴν σούβλαν καὶ γλυκίσματα.

*Εχεις όψάρια πολύ προσφατα;

'Αστακόν, σολομόν, μπαρμπούνια, γλώσσαις, 'χταπόδια (ὀκταπόδια), καὶ σουπιαίς (σηπίας).

Τί; τρῶνε (τρώγουνε) καὶ σουπιαῖς καὶ ὀκταπόδια ἐδώ;

Μάλιστα, κύριε τὰ ἀγαποῦνε πολλοί.

Διατί τὰ τρώγετε;

Τὸ ἐφάπλωμα εἶναι λερόν.

Θέλομεν ύποπροσκέφαλα.

Δεν είμπορῶ νὰ κοιμηθῶ ὅταν ἡ κεφαλή μου κεῖται χαμηλά.

Βγάλε (ἔκβαλε) τοῦτο τὸ πτυλόστρωμα ἡ βάλε το ὑπὸ τὸ ὑπόστοωμα.

Είπε νὰ μᾶς ετοιμάσουν καλήν φωτιάν.

"Ολο έτοίμη είνε' θέλει μόνον νὰ τὴν ἀνάψουν.

Τί καπνός ! πνίγομαι.

*Ας καταβώμεν νὰ δειπνήσωμεν.

Φέρετε τὸν κατάλογον τῶν φαγητῶν. Ἰδού. Τί ροφήματα θέλετε κύριοι:

Σοῦπα φακιαίς.

Σούπα πιζέλλια.

Σοῦπα κουκιά.

Δός μας τρεῖς δωδεκάδας ὀστρέων καὶ λίγο κόκκινο κρασί (ὀλίγον ἐρυθρὸν οἶνον).

Τὸ τραπεζομάνδυλον δὲν είνε καθαρὸν βάλε ἄλλο.

"Εχετε τίποτες ἄλλο νὰ μᾶς δώσητε.

Read the bill of fare, gentlemen. Leg of mutton, duck pie, beef and cabbage, cold fowl, roast pigeon, and sweets.

Have you any fish quite fresh? Lobster, salmon, barbels, soles, octopus, and cuttlefish.

What! do they eat cuttlefish and octopus here?

Yes, sir; many like them.

Why do you eat them?

Διατί τρώγουσιν οἱ "Αγγλοι τὸ βιφτέκιον, καὶ οἱ Γάλλοι βατράχους, καὶ οἱ Χινέζοι φωλεάς;
Because they like them, I suppose.
That's the recent we get outle-

That's the reason we eat cuttle-

HSII.

But why do you like them?
There's no accounting for tastes.
But are they wholesome?
Yes; they are very nourishing.

And besides, they are allowed in Lent.

Έγὼ δὲν καταλαμβάνω πῶς νὰ δυνηθῆ κἀνεὶς νὰ φάγη ποτὲ τέτοια πράγματα,

Τὰ ἐδοκιμάσετε ποτέ;

Ποτέ μου.

Λοιπὸν τί ἀξίζει ἡ γνώμη σας; Nothing! You are right.

*Ας τὰ δοκιμάσωμεν.

Which?

Both together.

Καλὰ, ἀμέσως. Νά τα!

Ποίον είνε τὸ ὀκταπόδιον καὶ ποίον ή σουπιά;

Τὸ πρὸς τάριστερὰ εἶνε τὸ ἀχταπόδι καὶ τὸ πρὸς τὰ δεξιὰ εἶνε ἡ σουπιά.

Πῶς σᾶς ἀρέσουν;

Νοστιμεύουν θάλασσαν. Πολὺ πιθανόν ἐκεῖ καὶ εὐρίσκονται.

Do you like spinach? What vegetables will you have?

Bring us some salmon. Give us a little wine. What sort of wine?

Potatoes and cauliflower.

Why do Englishmen eat beefsteak, and Frenchmen frogs, and Chinese birds'-nests?

Διότι τοὺς ἀρέσουν, ὑποθέτω.

Ιδού ὁ λόγος δι' ὅντινα τρώγομεν ταῖς σουπιαῖς (τὰς σηπίας).

'Αλλά διατί σας ἀρέσουν;

Περὶ ὀρέξεως οὐδεὶς λόγος.

'Αλλά είνε ἄρά γε ύγιειναί;

Μάλιστα, εἶνε θρεπτικώταται.

Καὶ πρὸς τούτοις εἶνε συγχωρημέναι τὴν σαρακοστήν (τεσσαρακοστήν).

I don't understand how any one can ever eat such things.

Have you ever tried them? Never in my life.

Then what is your opinion worth? Τίποτε' ἔχετε δίκαιον.

Let's try them.

Τὸ ποίον :

'Αμφότερα μαζύ.

Very well; directly. There they are.

Which is the octopus, and which the cuttlefish?

The one to the right is the octopus, and the one to the left is the cuttlefish.

How do you like them?

They taste of the sea.

Very likely; that's where they are found.

Σᾶς ἀρέσουν τὰ σπανάκια;

Τί λαχανικὰ ἀγαπᾶτε ;

Πατάταις (γεώμηλα) καὶ λαχανοκράμβην.

Φέρε μας σολομόν.

Δός μας δλίγον κρασί (οίνον).

Τί είδος (τί λογης) οίνου;

Malmsey [still common in Greece]. Thera (Santorini). Red [black].

White.

Πῶς τὸν προτιμᾶτε τὸν σολομόν; Τηγανητόν με ξύδι καὶ λάδι (δέος καὶ έλαιον),

'Αγαπατε καρύκευμα (σάλτσαν); Θελετε νὰ έτοιμάσητε τὴν σαλάταν μόνοι σας;

Μάλιστα δός μοι τὸ ἄλας, τὸ πιπέρι, τὸ σινάπι (τὴν μουστάρδαν), τὸ έλαιον καὶ τὸ ὅξος.

Δός μοι όλίγον νέον ἄρτον (ψωμί). ούτος (τούτο) είνε πολύ παλαιός

Πάρε αὐτὰ τὰ πινάκια καὶ δός μας μέσην βοὸς μὲ μανιτάρια.

Have you any game?

Not yet, sir. The shooting season has not begun.

What dessert will you have?

We will have some cheese first, and afterwards some pears.

The bill, please.

Παιδίον! δύο καφέδες καὶ δύο ποτήρια κουιάκ.

Φέρε μας καὶ σιγάρα ποῦρα.1 Θέλετε κρέμα (ἀνθόγαλα).

"Οχι' θὰ πάρω ἀπλῶς καφέν. Waiter, give me the Times.

It is being read, sir.

Well, then, the Daily News, or the Illustrated London News. Της Μονεμβασίας.

Της Θήρας (Σαντορίνης).

Κόκκινο, μαῦρο,

"Aσπρο [probably for ἄσπλο = $\tilde{a}\sigma\pi\iota\lambda o = \text{spotless}, \lambda\epsilon\nu\kappa\delta\nu.$

How do you prefer the salmon? Fried with vinegar and oil.

Do you like sauce.

Would you like to make the salad yourselves?

Certainly. Give me the salt, the pepper, the mustard, the oil, and the vinegar.

Give me some new bread: this is very stale.

Take away these plates, and bring us loin of beef with mushrooms.

*Εχετε κυνήγιον;

'Ακόμη κύριε' ή κυνηγετική έποχή δεν ήρχισεν ακόμη.

Τί ἐπιδόρπιον θέλετε;

Τυρίον θέλομεν πρώτον καὶ ἔπειτα

Την σημείωσιν (τον λογαριασμόν), ầν αγαπᾶτε.

Waiter, two cups of coffee, and

two glasses of brandy. Bring us some cigars, too.

Will you have cream?

No; I will take coffee alone.

Υπηρέτα δός μοι τοὺς Καιρούς.

'Αναγινώσκεται, κύριε.

Καλὰ λοιπον τὰ Ἡμερήσια Νέα, η τὰ Εἰκονοφόρα Νέα τοῦ Λονδίνου.

¹ σιγάρο, σιγαράκι, is "a cigarette;" σιγάρο ποῦρο, i.e. puro (Italian), "a pure cigar," viz. tobacco without paper.

They say an insurrection has broken out in Crete.

A false report, perhaps.

So the rumour runs.

I read something of the kind in the *Standard*, but the Greek papers make no mention of it.

Let us go to the club; there we shall find all the papers.

Τί είνε τὰ ἀξιολογώτερα ἀξιοθέατα τῶν ᾿Αθηνῶν;

Τὰ ἀρχαῖα δηλαδή;

Μάλιστα καὶ τὰ νεώτερα.

Αι κυριώτεραι άρχαιότητες είνε δ Παρθενών και το Θησείον (έκ της έποχης του Περικλέους), τὸ Στάδιον, τὸ ρυάκιον Ἰλισσος, αἱ στηλαι τοῦ 'Ολυμπίου Διὸς, ή Πύλη τοῦ 'Αδριανοῦ, τὰ μνημεῖα τοῦ Αυσικράτους καὶ τοῦ Φιλοπάππου, τὰ θεάτρα τοῦ Διονύσου καὶ τοῦ 'Ηρώδου 'Αττικοῦ, τὸ 'Ασκληπείον, δ ναὸς της Απτέρου Νίκης, τὰ Προπύλαια, ἡ Πινακοθήκη, τὸ 'Ερεχθείον καὶ αἱ Καρυάτιδες, δ "Αρειος πάγος, ή Πνὺξ, τὰ λείψανα της Βουλής, καὶ της Ποικίλης Στοας, ὁ Ναὸς τοῦ Αἰόλου ή τῶν 'Ανέμων, καὶ ἡ Πύλη τῆς 'Ayopâs.

Τὰ ἐπισημότερα νεώτερα οἰκοδομήματα εἶνε τὰ ἐξῆς.

Τὰ ᾿Ανάκτορα, ἡ Μητρόπολις, τὸ ᾿Εθνικὸν Πανεπιστήμιον, δύο ὀρφανοτροφεία, τὸ Νοσοκομείον, τὸ Πτωχοκομείον, ἡ᾽ Ἑθνικἡ Βιβλιοθήκη, τὸ Βρεφοκομείον, τὸ

Λέγεται ὅτι ἐπανάστασις ἐξερράγη εἰς τὴν Κρήτην.

Ψευδής φήμη ίσως.

*Ετσι λόγος τρέχει.

'Ανέγνωσα τέτοιόν τι εἰς τὴν Σημαίαν ἀλλὰ αἱ 'Ελληνικαὶ ἐφημερίδες τίποτε δὲν ἀναφέρουν περὶ αὐτοῦ.

*As πᾶμε 's την Λέσχην' ἐκεῖ θὰ εὖρωμεν ὅλας τὰς ἐφημερίδας.

What are the principal sights of Athens?

Do you mean the ancient ones? Yes; and the modern ones too.

The chief antiquities are the Parthenon and Theseum (of the age of Pericles), the Racecourse, the brook Ilissus, the Pillars of Jove, the Gate of Hadrian, the tombs of Lysicrates and Philopappus, the theatres of Dionysus and Herodes Atticus, the Temple of Æsculapius, the Temple of the Wingless Victory, the Propylæa (or Gateway), the Picture Gallery, the Erechtheum with the Caryatides, Mars' Hill, the Pnvx, the remains of the Council Chamber and of the Chequered Porch, the Temple of Æolus or of the Winds, and the Gate of the Market.

The most noteworthy modern public buildings are as follows:

The Palace, the Cathedral, the National University, two Orphanages, the Infirmary, the Almshouse, the National Library, the Infants' Asylum, Πρότυπον Νηπταγωγείον τῆς Φιλεκπαιδευτικῆς 'Εταιρίας, τὸ 'Αρσάκειον ἡ Παρθεναγωγείον τῆς αὐτῆς, τὸ 'Οφθαλμοϊατρείον, τὸ Λύκειον, τὸ 'Αστεροσκοπείον, τὸ νομισματικὸν καὶ ἀρχαιολογικὸν Μουσεία, ἡ 'Ακαδημία, τὸ Πολυτεχνείον, καὶ τὸ Μέγαρον τῶν 'Ολυμπίων. the Model Infant School of the Educational Society, the Arsaceum or High School for Girls of the same, the Eye Hospital, the Lyceum, the Observatory, the Numismatic and Archæological Museums, the Academy, the Polytechnic, and the Exhibition Hall.

PART III.

INTRODUCTION.

The Classified Vocabulary is intended both for easy reference on any topic, and also to be applied to the construction of original exercises founded thereon. Now that the student has worked through Parts I. and II., and has rung the changes on the dialogues so as to be thoroughly familiar with the ordinary usages of grammar, and with many phrases and idioms, he will find the greatest advantage in constructing sentences for himself under each heading of the classified vocabulary. The following is a sample:—

Τὰ προάστεια καὶ τὰ περίχωρα εἶνε μέρη τῆς πόλεως. Ο δρόμος διαβαίνει τὸ κέντρον τῆς πόλεως. Οἱ πεζοὶ ἴστανται εἰς τὴν διασταύρωσιν τῶν ὁδῶν. Ἡ δίοδος φέρει εἰς τὴν πλατεῖαν.

If the student is at a loss for a word, it is better to think of another expression than to cast about for the missing word. By the time he has worked through the vocabulary, and used his accumulated knowledge to illustrate each succeeding section, he will find himself in a position to express with certainty and ease almost anything he may desire to say.

CLASSIFIED VOCABULARY.

N.B.-vl. signifies "vernacular."

I.

Πόλις.

μέρη της πόλεως κοινότης

ή πόλις

ή συνοικία τὸ τμημα

τὸ κέντρον τῆς πόλεως

τὸ προάστειον

τὰ περίχωρα

τὸ τεῖχος

ή όδός, ό δρόμος

δ δρομίσκος

τὸ τέρμα (τὸ ἄκρον, τὸ τέλος) τῆς ὁδοῦ

ή γωνία

ή διασταύρωσις τῶν ὁδῶν (τὸ σταυροδρόμιον)

καθ όδόν

όδὸς διαβατική, όδὸς πολυάνθρωπος

τὸ γαιόστρωτον, ή στρωτή όδὸς

τὸ λιθόστρωτον

τὸ πεζοδρόμιον

οί πεζοι βαδίζουσιν έπι τοῦ πεζοδρομίου

ή ἀγγελία, ἡ κοινοποίησις, ἡ γνωστοποίησις, ἡ εἰδοποίησις

τοιχοκολλῶ ἀγγελίαν

ή δίοδος

ή πλατεία

ή ἀγορά ἡ γέφυρα

κρεμαστή γέφυρα διαβαίνω την γέφυραν

ό φωτισμός

Town

Parts of the town; community, or municipality.

The town, the city.

The district; the ward.

The centre of the town.

The suburb.

The environs.

The wall.

The way, the road.

The lane.

The end of the road.

The corner.

The crossing of the roads (cross-roads).

On the way.

A passable, frequented road.

The pavement, paved way.

The paving-stones.

The footway.

Foot-passengers walk on the footway.

The message, communication, declaration, advertisement.

I post a notice.

The passage.

The square.

The market-place.

The bridge.

A suspension bridge.

I cross the bridge.

The lighting.

το φωταεριον (τὸ ἀεριόφως)

δ φανός, τὸ φανάριον

τὸ οἰκοδόμημα, ή οἰκοδομή

δημοσία οἰκοδομή, δημόσιον οἰκοδόμημα

τὰ ἀνάκτορα, vl. τὸ παλάτι

τὸ μέγαρον

ή δημαρχία, τὸ δημαρχείον

ή κοινότης

δ δήμαρχος

αί ἀρχαί, ἡ έξουσία

ή δημοσία διάταξις

ή έθνοφυλακή

τὸ ξενοδοχείον.

τὸ πανδοχείον

ό ξενοδόχος ή ξενοδόχος

δ ύπηρέτης

οίκία δι' ένοίκιον οτ πρός ένοικίασιν

ενοικιάζονται δωμάτια μετ' επίπλων

καταλύω είς ξενοδοχείον

διαμένω, κατοικώ είς ξενοδοχείον

ιδιωτική ολκία

τὸ καφενείον

τὸ ζαχαροπλαστείον

τὸ καπηλείον

ό κάπηλος

τὸ οἰνοπωλεῖον

τὸ ξενοδοχείον

γευματίζω είς ξενοδοχείον

τὸ χρηματιστήριον

τὸ νομισματοκοπείον

τὸ νοσοκομείον

τὸ θεραπευτήριον

τὸ φρενοκομείον

τὸ ὀρφανοτροφείον

ή ἐκκλησία

The gas.

The lamp, light.

The building, edifice.

A public building, public edifice.

The palace, royal residence.

The hall.

The mansion-house, mayor's residence.

The community.

The mayor.

The authorities.

Public order.

Constabulary.

The inn, hotel (eating-house).

The hotel (on a large scale).

The host, landlord; hostess, land-lady.

The waiter.

Houses to let, lodgings to let.

Rooms are let furnished.

I put up at an inn.

I stay or live at an hotel.

Private house.

The coffee-house.

The confectioner's.

The shop (stall).

Small ware dealer, pedlar.

The wine-shop.

The inn.

I dine at a restaurant.

The exchange.

The mint.

The hospital.

The convalescent home.

The asylum.

The orphanage.

The church.

τὸ κωδωνοστάσιον

δ κώδων, νΙ. ή καμπάνα

ό κωδωνοκρούστης

δ θόλος

ή μητρόπολις

ή βιβλιοθήκη

ό στρατών

τὸ ταχυδρομείον

τὸ γραμματοκιβώτιον

τὸ γραμματόσημον

τὸ τηλεγραφείον

τηλεγραφικόν σύρμα

ή στήλη

δ ανδριάς

δ περίπατος

τὸ ἀναβρυτήριον

τὸ φρέαρ, τὸ πηγάδιον

τὸ ύδραγωγείον

οί σωληνες

ή ύδραντλία

δ νυκτοφύλαξ

δ περίπολος, οί περίπολοι

The belfry.

The bell.

The bell-ringer.

The dome.

The cathedral.

The library.

The barracks.

The post, post-office.

The letter-box.

The stamp.

The telegraph-office.

Telegraph-wire.

Column, pillar.

The statue.

The walk.

The fountain.

The well.

The aqueduct.

The pipes.

The pump.

The night watchman.

The patrol.

II.

Οἰκία.

μέρη της οἰκίας καὶ κατοικίας.

ή οἰκία ὁ οἰκίσκος

θέτω τὸν θεμέλιον λίθον

ολκοδομῶ, κτίζω ολκίαν

καταρρίπτω ολκίαν

κατοικῶ ἔν τινι οἰκία κατοικῶ οἰκίαν τινά

ποῦ κατοικεῖτε;

ή καλύβη

ολκία λιθόκτιστος, πλινθόκτιστος,

μαρμαρόκτιστος

ξυλίνη ολκία

τὰ ἐρείπια

τείχος παλαιόν

HOUSE.

Parts of the house and home.

The house, the cottage.

I lay the foundation stone.

I build, erect a house.

I pull down a house.

I live in a house.

I inhabit a house.

Where do you live?

The hut.

A stone house, a brick house, a house of marble.

A wooden house.

The ruins.

An old wall.

ή ολκία αυτη ἀπειλεῖ κατάπτωσιν

τὸ οἰκοδόμημα, ή οἰκοδομή

ή στέγη

τὸ ἔδαφος

δ κέραμος, το κεραμίδιον

στέγη έκ κεράμων, στέγη έκ ψευδαργύρου

τὸ ἀνεμόμετρον

τὸ ἀλεξικέραυνον

ή δροφή

ή ξυλική, ή ξυλεία

αί δοκοί, τὰ δοκάρια

ό τοίχος ό στύλος

ή θύρα ή πύλη, νΙ. ή έξώπορτα

τὸ παράθυρον τὸ μέτωπον τὸ ἀέτωμα ὁ κώδων

δ θυρωρός έξοχική ολκία

ή ἔπαυλις ἡ κλιμαξ, τι. ἡ σκάλα

αὶ βαθμίδες, γλ. τὰ σκαλιά

τὸ πάτωμα τὸ Ισόγειον

πρώτον, δεύτερον, τρίτον πάτωμα ή ἀποθήκη, ή όψοθήκη, vl. τὸ κελάρι

δ θόλος

ή αὐλή

δ έξώστης, νΙ. τὸ μπαλκόνι

ή κατοικία

ή κατοικία αὖτη σύγκειται ἐκ πολλῶν δωματίων

ένοικιάζω τὸ ένοίκιον

ή προθεσμία

δ ενοικιαστής

τὸ ἐνοικιαστήριον

This house threatens to fall down.

The building, the edifice.

The roof.
The floor.

The tiling, the tile.

A roof of tiles, a roof of zinc.

The weathercock.

The lightning conductor.

The ceiling.

The woodwork, the laths. The beams, the planks.

The wall.

The post, pillar.

The door; the gate (outer door).

The window.
The front.
The wing.
The bell.

The door-keeper, porter.

A country house.

The villa.

The staircase, stairs.

Steps, stairs.
The storey.
The ground floor.

First, second, third storey (floor).

The cellar, storehouse,

The dome.

The courtyard; yard, court.

The balcony.

Lodgings; residence.

These lodgings consist of many apartments.

I hire.

(Hired) lodgings.
The term; notice.

Hirer; lodger.

The lodging-house.

ή προκαταβολή

ή προπληρωμή

ό οἰκοδεσπότης ή οἰκοδέσποινα

δ προθάλαμος

τὸ δωμάτιον, ὁ θάλαμος, vl. ἡ κάμαρη

παρακείμενον, γειτονεῦον δωμάτιον δ γείτων ή γειτόνισσα

ή γειτονία

δωμάτιον τοῦ ὖπνου

τὸ έστιατήριον, νΙ. ή τραπεζαρία

ή αἴθουσα

τὸ μαγειρείον

ή οὐδός, τὸ κατώφλιον

οὐδέποτε θὰ πατήσω πλέον τὸ κατώφλιόν του

τὸ δάπεδον

ή στέγη, τὸ σανίδωμα σανιδόνω

οί τοῖχοι

ή θύρα

ή θύρα τρίζει

τὰ φύλλα τῆς θύρας, αἱ δικλίδες

ή θύρα δεν κλείει

ό στροφεύς, ή στρόφιγξ κλείσατε την θύραν

ημίκλειστος θύρα

ημίκλειστος θυρα

ή κλειδονία, vl. ή κλειδαριά

ό μοχλός

δ σύρτης, δ μάνδαλος

τὸ κλειδίον

ανοίγω την θύραν

βάλλω τὸν μάνδαλον, μανδαλόνω

δ τάπης

τὸ παράθυρον

τὸ παράθυρον βλέπει πρὸς τὴν αὐλήν, πρὸς τὸν δρόμον προβαίνω εἰς τὸ παράθυρον The deposit.

Payment in advance.

The landlord, landlady; master, mistress, of the house.

The antercom, vestibule.

The chamber, room, apartment.

Adjacent, adjoining room.

The neighbour (male); ditto (female).

The neighbourhood.

A bedroom.

The dining-room.

The parlour; drawing-room.

The kitchen.

The threshold.

I will never cross his threshold again.

The floor.

The roof; the wainscot.

I board up, wainscot.

The walls.

The door.

The door creaks.

The folding doors.

The door doesn't shut.

The door-handle.

Shut the door.

A door ajar. The lock.

The bar.

The balt.

The key.

I open the door.

I bolt.

The carpet.

The window.

The window looks into the yard, into the street.

I go up to the window.

ή θαλος του παραθύρου. Vl. τὸ τζάμι

διπλοῦν παράθυρον

τὸ παραθυρόφυλλον, vl. τὸ κανάτι

αί κιγκλίδες, νΙ, τὰ κάγκελα

τὸ παραπέτασμα

ή θερμάστρα ή θέρμανσις

ή κάμινος

ή καπνοδόχη, τΙ. ή καμινάδα

ή πυράγρα, vl. ή μασιά

τὰ Εύλα

ό λιθάνθρακες, οἱ γαιάνθρακες οί ἄνθρακες, νΙ. τὰ κάρβουνα

τὸ σάρωθρον, ή παρασύρα, vl. ή

σκούπα

The window-pane.

A double window. The window-sill.

The banisters, balustrade.

The curtain.

The fireplace, stove.

Heating.

The chimney. The chimney-pot.

The tongs.

The fuel.

The coal.

Charcoal.

The broom.

III.

$^{\prime\prime} E_{\pi\iota\pi}\lambda a$.

οίκιακὰ σκεύη ίματισμός φωτισμός.

τὸ ἔπιπλον' τὰ ἔπιπλα, ή οἰκοσκευή ό έπιπλοπώλης

τὸ συρτάριον, τὸ έρμάριον

τὸ γραφείον ή βιβλιοθήκη δ κομμωτήρ

τὸ χρηματοκιβώτιον

τὸ τραπέζιον

τὸ κάθισμα, ἡ καθέκλα

δ κλιντήρ, vl. ή πολυθρόνα

τὸ ὑποπόδιον, ὁ σκίμπους, σκαμνίον

τὸ θρανίον

τὸ ἀνάκλιντρον, vl. ὁ καναπές

τὸ προσκέφαλον, vl. τὸ μαξιλάρι τὸ κάτοπτρον, vl. ὁ καθρέπτης

κατοπτρίζομαι. ή κλίνη, νΙ. τὸ κρεβάτι στρώνω τὸ κρεβάτι

FURNITURE.

Household implements; clothing; lighting.

Furniture; articles of furniture.

The upholsterer.

The drawer. The office, study.

The library.

The chest of drawers.

The safe. The table.

The seat, the chair.

The armchair.

The footstool, hassock.

The ottoman.

The sofa.

The cushion.

The looking-glass.

I look in the glass. The bed, the couch.

I make the bed.

τὸ στρῶμα

στρῶμα ἐλαστικόν

τὸ σινδόνιον

τὸ ἐφάπλωμα, vl. τὸ πάπλωμα

τὸ προσκεφάλαιον, τὸ προσκέφαλον

τὰ σινδόνια

δ νιπτήρ

ή λεκάνη, δ λουτήρ

ύδωρ ψυχρόν, χλιαρόν, θερμόν, Βραστόν

τὸ χειρόμακτρον, τὸ προσόψιον

τὸ σαπώνιον, νΙ. τὸ σαποῦνι

ή όδοντόκονις

δ ψυκτήρ των όδόντων, vl.

βροῦτσα

τὸ κτένιον κτενίζομαι τραπέζιον τῆς νυκτός

τὰ ἐναύσματα, vl. τὰ σπίρτα

δ λαμπτήρ, ή λυχνία, δ λύχνος, vl. ή λάμπα

ή θρυαλλίς, τὸ ἐλλύχνιον, vl. τὸ φυτύλι

τὸ πετρέλαιον

τὸ ἔλαιον

δ λυχνοστάτης, τὸ κηροπήγιον, vl. τὸ καντιλιέρι οι ὁ καντιλιέρης

δ κηρός, vl. τὸ κερί τὸ σπερματσέ-

τὸ φῶς

τὸ κανδήλιον

ανάπτω φως σβύνω

'Ιματισμός τοῦ ἀνδρός.

 ἐνδύματα κάλυμμα τῆς κεφαλῆς ὑπόδεσις ἀντικείμενα πρὸς χρῆσιν τοῦ ἀνδρύς.

ό ίματισμός, ή ἐνδυμασία

ένδύματα, φορέματα

The mattress.

Spring-mattress.

The sheet.

The coverlet, coverlid.

The pillow.

The washing-stand.

The basin.

Cold, lukewarm, warm, boiling

water.

The towel.

The tooth-powder.

The tooth-brush.

The comb; I comb my hair.

Night-stool.

Matches, lights.

The lamp.

The wick.

Petroleum.

Oil.

The candlestick.

The candle; the spermaceti candle.

The light.

The taper.

I make a light.

I put out, quench, extinguish.

IV.

Man's Clothing.

Clothes; covering for the head, for the feet; articles for the use of men.

Dressing, attire.

Clothes, garments.

ένδύω, έκδύω είνε ώραῖα ένδεδυμένη δ φράκος νΙ., ή βελάδα νΙ. τὸ ἐπανωφόριον, τὸ παλτόν παραγγέλλω έν έπανωφόριον τὸ κολάρον γΙ., τὸ Φωκώλον γΙ. τὸ στηθος αί χειρίδες, vl. τὰ μανίκια

τὸ ὑπόρραμμα, τΙ. ή φόδρα, ή βάτα

τὸ θυλάκιου, vl. ή τσέπη

ό μανδύας τὸ παλτόν

ό σουλτούκου γ].

ή διφθέρα, vl. ή γοῦνα

τὸ περιστήθιον, ή περιστηθίς, vl. τὸ γελέκον

το ζιπόνι Vl.

τὸ κομβίον ή κομβότρυπα

' δύο σειραὶ κομβίων, γl. δυὸ σειpais κομβιά

κομβόνω ξεκομβόνω vl.

αί περικνημίδες, vl. τὸ πανταλόνι

τὸ ἐσώβρακον

δ κοιτωνίτης, vl. ή ρομπατεκάμερα

ή ύπόδεσις τὸ ὑπόδημα

τὸ ὑπόδημα, vl. τὸ παποῦτσι

ή έμβάς, vl. ή παντόφλα παρήγγειλα έν ζεύγος ύποδη-

μάτων δ ύποδηματοποιός, vl. δ παπουτσης βάλλω τὸ ὑπόδημα έκβάλλω τὰ ὑποδήματα

αὐτὰ τὰ ὑποδήματα μὲ πληγό-

τὸ δέρμα

τὸ πέδιλον, νΙ. ή σόλα

τὸ ὑποπτέρνιον, ή πτέρνα, vl. τὸ τακούνι

I dress, undress. She is nicely dressed.

The dress-coat. The overcoat, paletot.

I order an overcoat.

The collar.

The chest, breast. Gloves, mittens.

The skirt.

The pocket. The cloak, mantle.

The paletot. The surtout.

Fur: leather garment.

The waistcoat.

Under-petticoat.

The button; the button-hole.

Two rows of buttons.

I button; I unbutton.

Trousers. Drawers.

The dressing-room.

Boots and shoes.

The boot.

The shoe.

The slipper.

I ordered a pair of boots.

The shoemaker.

I put on the boot.

I take off my boots.

These boots pinch me.

The leather.

The sole.

The heel.

γυαλίζω or λουστράρω τὰ παπούτσια vl.

ή μελαντηρία, τὸ λογχωτόν, vl. ή μπογιά

ή βούρτσα vl.

αί πηλοβατίδες, νΙ. τὰ καλόσια

ή κεφαλή

τὸ κάλυμμα τῆς κεφαλῆς

δ πίλος, vl. τὸ καπέλον

τὸ κασκέτον νΙ.

κάτω τὸ καπέλον! vl.

μανδύλιον τοῦ λαιμοῦ

τὸ σάλιον vl.

τὸ χειρόκτιον

τὸ ὡρολόγιον

ό κύλινδρος, ή ἄγκυρα

χρυσούν, άργυρούν ώρολόγιον

τὸ ὡρολόγιον μου ἐστάθη or ἐσταμάτησε

πηγαίνει μίαν ώραν έμπρός,

χορδίζω (vl. κουρδίζω) τὸ ώρολόγιον

τὸ κλειδίον τοῦ ώρολογίου

τὸ ἐλατήριον ἔσπασε

δ δείκτης δ ωροδείκτης δ λεπτοδείκτης

ή ἄλυσις τοῦ ὡρολογίου

τὰ δίοπτρα, vl. τὰ ματογυάλια

τὸ χαρτοφυλάκιον

τὸ σημειωματάριον σημειόνω τι

τὸ βαλάντιον, vl. τὸ πουγγί

τὸ ραβδίον, vl. τὸ μπαστοῦνι

ή καπνοσυριγξ, vl. ή πίπα καπνίζω

£ warming

δ καπνός

τὸ σιγάρον

ό ταμβάκος

ή ταμβακοθήκη, vl. ή ταμβακιέρα

I black or polish the shoes.

The blacking.

The brush.

The galoshes.

The head.

The covering of the head.

The hat.

The cap.

Off with your hat.

Neckerchief. .

The shawl.

The glove.

The clock, watch.

The cylinder; the escapement.

A gold, silver watch.

My watch has stopped.

It is an hour fast, slow.

I wind up my watch.

The watch-key.

The spring is broken.

The hand; the hour-hand; the minute-hand.

The watch-chain.

The spectacles; glasses.

The card-case.

The note-book.

I make a note of, note.

The purse.

The cane, walking-stick.

The tobacco-pipe; pipe.

I smoke.

Tobacco (lit. smoke).

The cigar (cigarette).

The snuff.

The snuff-box.

V.

Ίματισμός της γυναικός.

καλλωπισμός. χρυσαφικά άσπρόρουχα (vl.). ἐργόχειρα γυναικεία.

τὸ φόρεμα, νΙ. τὸ φουστάνι

ή οὐρά

τὸ ἐσωφόριον, τλ. μεσοφόρεμα

τὸ ἀτημέλητον

τὸ στηθόδεσμον, vl. ὁ κορσές

τὸ σάλιον .

τὸ μανδύλιον

ή ζώνη

τὰ τρίχαπτα, νΙ. ή δαντέλλαις

τὸ περίζωμα, vl. ή ποδιά

ή σκούφια

ό πέπλυς

ή κόμη, τὰ μαλλιά

αί πλεξίδες

ή χωρίστρα

τὸ κτένιον κτενίζομαι

τὰ ἀρώματα, vl. ή μυρωδιαίς

δ μυρεψός

τὰ χρυσαφικά, τὰ στολίδια

τὸ ψιμύθιον, vl. τὸ φυκιασίδι

τὸ βέλος

τὰ ἐνώτια, νΙ. τὰ σκωλαρίκια

τό μανδύλιον τοῦ λαιμοῦ

τὸ ψέλλιον, τὸ βραχιόλιον

τὸ ἀνεμιστήριον, vl. ή βεντάλια

τὸ ἀλεξήλιον, νΙ. τὸ παρασόλι

τὸ ἀλεξιβρόχιον, vl. ή ὀμπρέλλα ἀνοίγω τὸ ἀλεξήλιον

κλείω τὸ ἀλεξιβρόχιον οτ ἀλεξί-

βροχον

τὰ ἀσπρόρουχα vl.

πλύνω

ή πλύντρια, ή πλύστρα

τὸ ὑποχιτώνιον, τὸ ὑποκάμισον

Woman's Dress.

Ornaments; trinkets; linen; female work.

The dress.

The train.

Under garment.

The negligé, morning dress.

Stays, corset.

The shawl.

The cloak.

The sash, girdle.

Lace.

The apron.

The cap.

The gown.

The gown

The hair.

The plaits. The parting.

The comb; I comb my hair.

The perfumes; scents.

The perfumer.

Trinkets, ornaments.

Rouge.

The hairpin.

The earrings, eardrops.

The neckerchief.

The bracelet.

The fan.

The parasol.

The umbrella.

I put up my umbrella.

I put down, shut my umbrella.

The linen; washing.

I wash.

The washerwoman.

The chemise, shirt.

λινοῦν ὑποκάμισον

βαμβάκινον or βαμβακερον ύπο-

κάμισον

τὰ κομβία

ή περικνημίς, vl. ή κάλτσα

τὰ τσουράπια vl.

δ καλτσοδέτης vl.

τὸ ρινόμακτρον, τὸ μανδύλιον, τὸ μιξομάνδυλον.

αί γυναικείαι έργασίαι

τα έργόχειρα

ράπτω ή ράπτρια

τὸ ῦφασμα, τὸ πανίον

ή ραφή

τὸ νύγμα, ή βελονιά

τὸ ράψιμον

τραπέζιον τοῦ ραψίματος

ή μηχανή ραπτικής, ή ραπτομηχανή

ή δακτυλήθρα

τὸ ψαλίδιον

ή βελόνη ή καρφοβελόνη

τὸ νημα, ή κλωστή

τὸ πλεκτόν

τὸ βελόνιον (τοῦ πλεξίματος)

ή βελονοθήκη

άναρράπτω, συρράπτω, vl. μπαλόνω

τὸ κέντημα, τὸ κεντητόν

KEVTÔ

τὸ δείγμα

κλώθω

A linen shirt.

A cotton, calico shirt.

The buttons.

The stockings.

The socks.

The garter.

The pocket-handkerchief.

Female employments.

"Work," handiwork,

I sew; the sempstress.

The stuff, the cloth.

The seam.

The stitch.

Sewing.

Work-table.

The sewing-machine.

The thimble.

The scissors.

The needle; the bodkin.

The thread.

Plaiting, knitting.

Knitting-needle.

The needle-case. I mend, patch.

Embroidery, embroidered work,

I embroider.

The pattern.

I spin.

VI.

'Ανθρώπινον σῶμα, μέρη τοῦ σώματος ιδιότητες. θέσεις.

ή κεφαλή

ή κόμη ή θρίξ μέλαινα κόμη, νΙ. μαθρα μαλλιά

κόμη καστανόχρους, vl. καστανά

μαλλιά

HUMAN BODY.

Parts of the body; qualities; attitudes.

The head.

The hair; locks.

Black hair, black tresses.

Auburn hair.

ξανθός πολιός, πολιόθριξ

κόμη λευκή, νΙ. ἄσπρα μαλλιά

κουρεύομαι

ή κουρά

ή φενάκη, vl. η περοῦκα

ή κορυφή της κεφαλής

τὸ κρανίον

ό έγκέφαλος, ό μυελός

ανθρωπος χωρίς μυαλά vl.

τὸ πρόσωπον' ή ὄψις

έχω ὄψιν

τὸ μέτωπον

μέτωπον ύψηλόν ἔχει ρυτίδας ἐπὶ τοῦ μετώπου

δ όφθαλμός, vl. τὸ μάτι

τὸ ὄμμα, τὸ βλέμμα

προσηλόνω το βλέμμα μου ἐπί

αποστρέφω τους όφθαλμούς

βλέμμα ὀξύ

μάρτυς αὐτόπτης

δ βολβός, δ δφθαλμός

ή κόρη τοῦ ὀφθαλμοῦ

αι όφρύες

τὰ βλέφαρα

αί βλεφαρίδες

ή ຄໍເຣ

όμιλεί or λαλεί διὰ τῆς ῥινός ἄγει καὶ φέρει διὰ τῆς ῥινός

ή παρειά, νΙ. τὸ μάγουλον

τὸ οὖς, τὰ ὧτα, Vl. τὰ αὐτία

ό λοβός, τὸ έξωτερικόν οὖς

τό τύμπανον

τὸ στόμα τὸ χεῖλος

χονδρά, λεπτὰ χείλη

ή γλῶσσα

τὸ ἄκρον τῆς γλώσσης

Yellow-haired, blond; greyhaired.

White hair.

I have my hair cut.

Hair-cutting.

The wig.

The top of the head.

The skull.

The brain.

A brainless idiot.

The face; the countenance.

I have the appearance, look as if.

The forehead.

A high forehead.

He has wrinkles in his forehead.

The eye.

The glance, the look .

I fix my gaze on something.

I turn away my eyes.

A sharp, quick eye.

An eye-witness.

The apple of the eye.

The pupil of the eye.

The eyebrows.

The eyelids.

The eyelashes.

The nose.

He speaks through the nose.

He leads by the nose.

The cheek; the jowl.

The ear, the ears. The lobe, outer ear,

The drum of the ear.

The mouth.

The lip.

Coarse, thin lips,

The tongue.

The tip of the tongue.

τρέχει εls τὴν γλῶσσαν μου δάκνω (vl. δαγκάνω) τὴν γλῶσσάν μου

δ οὐρανίσκος

ή κιονίς, ὁ γαργαρεών

ό φάρυγξ

ή σιαγών

μασῶ, μασậ

ό όδούς οι όδόντες, τὰ όδόντια

τὸ οὖλον, τὰ οὖλα

δεν ἀνοίγει τὸ στόμα του

ό πώγων

τὸ γένειον ή γενειάς γενειάτης άγένειος

ό μύσταξ, νΙ. τὸ μουστάκι

ξυρίζομαι

ό λαιμός

δ τράχηλος, δ αὐχήν

δ σφόνδυλος δ λάρυγξ

καγχάζω

ό ὢμος, ▼Ι. ὁ νῶμος

ή μασχάλη

δ βραχίων ή ἀγκάλη ἐναγκαλίζομαι, περιπτύσσομαι

ἀσπάζομαι, φιλῶ προσφέρω τὸν βραχίονά μου

ό πῆχυς' ὁ ἀγκών

ή χείρ (δεξιά, ἀριστερά) ἔρχομαι εἰς χείρας

σφίγγω τὴν χεῖρα
τὸ δάκτυλον, ὁ δάκτυλος
τὸ ἄκρον τοῦ δακτύλου
δακτυλοδεικτῶ τινα

δ ἀντίχειρ, δ δάκτυλος δ λιχανός, δ δείκτης

δ μέσος

ό παράμεσος

It's on my tongue (of a word).

I bite my tongue.

The roof of the mouth.

The uvula.

The gullet.

The jaw.

I chew, he chews.

The tooth; the teeth.

The gum, the gums.

He does not open his mouth.

The chin.

The beard; whiskers.

Bearded; beardless.

The moustache.

I shave (myself).

The throat.

The neck.

The backbone, vertebra.

The windpipe.

I hiccup.

The shoulder.

The armpit.

The arm; the embrace.

I embrace, put my arms round.

I greet, I kiss.

I offer my arm.

The forearm; the elbow.

The hand (right, left).

I come within arms' length, engage, come to blows.

I squeeze, press the hand.

The finger.

The tip of the finger.

I point at some one with the finger.

The thumb.

The fore-finger.

The middle finger.

The fourth finger.

ό μικρός

δ όνυξ, τὸ ὀνύχιον

ή παρωνυχίς

ή πυγμή, ὁ γρόνθος

ή γρονθιά

ή σπιθαμή τὰ νῶτα

στρέφω τὰ νῶτα πρός τινα ή σφονδυλική στήλη, τὰ ραγοκύκ-

καλον

ή οσφύς

ή πλευρά τὸ πλευρόν

τὸ στηθος

δ μαστός, νΙ. τὸ βυζί

δ κόλπος

ή γαστήρ, ή κοιλία

τὸ ὑπογάστριον

ή κνήμη τὰ σκέλος

τὸ γόνυ, τλ. τὸ γόνατον

γονυκλινής γονατίζω

πίπτω είς τοὺς πόδας τινός

ή γαστροκνημία, ή κνήμη

τὸ σφυρόν, ὁ ἀστράγαλος

ό πούς, vl. τὸ ποδάρι

τὸ πέλμα, τὸ πέδιλον

οί δάκτυλοι, τὰ δάκτυλα βαδίζω ἀκροποδητί

ή πτέρνα

τὸ μέλος τὸ δέρμα

ή άρμογή τὸ ἄρθρον, ὁ κόνδυλος

τὸ ὀστοῦν, τὸ κόκκαλον ἀστέϊνος

δ μυελός

τὸ κρέας

τὸ νεῦρον' νευρικός' νευρώδης

ที่ เร, ณี เ็บธร

δ μθς, οἱ μυῶνες

ή Ισχύς τῶν μυώνων

τὸ αἰμα αίματηρός, αίμοσταγής

The little finger.

The nail.

The whitlow.

The fist.

The blow with the fist.

The span.

I turn my back to any one.

The vertebral column.

The loin.

The rib. The side.

The chest.

The breast.

The bosom, lap.

The belly.

The abdomen.

The shank; the leg.

The knee.

On bended knees.

I fall on my knees, kneel.

I fall at any one's feet.

The thigh.

The foot.

The sole.

I go on tip-tee.

The heel.

The limb; the skin.

The joint.

The bone; bone, of bone.

The marrow.

The flesh.

The nerve; nervous.

The sinew, sinews.

The muscle, the muscles. Strength of muscle.

The blood; bloody, bleeding.

αίμοβόρος, αίμοχαρής ή φλέψ ή άρτηρία ό σφυγμός ή καρδία έγκάρδιος ή καρδία πάλλει οί παλμοὶ τῆς καρδίας ό πνεύμων οί πνεύμονες ή ἀναπνοή, τὸ ἄσθμα ἀσθμαίνων αναπνέω ή χάσμη, τὸ χάσμημα χασμῶμαι δ στόμαχος χωνεύω ή πέψις, ή χώνευσις τὰ ἔντερα, τὰ ἐντόσθια τὸ ήπαρ ή σπλήν ή χολη τὸ σίαλον τὸ φλέγμα τὸ ἀπόχρεμμα, τὸ πτύσμα πτύω ό ίδρως ίδρονω ή έξάτμησις ή διαπνοή, ή ίδρωσις αί πόροι πορώδης δ πταρμός πταρνίζομαι τὸ δάκρυον δακρύων κλαίω χύνω δάκρυα μετά δακρύων είς τοὺς ὀφθαλμούς ή χροιά, τὸ χρῶμα n ovis

ή ωχρότης ωχρός
ή εὐσωματία, ή πολυσαρκία
ή ἰσχνότης ὶσχνός
εὐμήκης, ἰσχνός
εὐμεγέθης
ή ωραιότης, τὸ κάλλος ὡραῖος,
εὐειδής, εὔμορφος καθωραΐζω
ή κομψότης κομψός λεπτός
ή ἀσχημία δυσειδής, ἄσχημος

έχει όψιν καλήν

έχει όψιν ήθοποιού

Bloodthirsty, sanguinary. The vein; the artery. The pulse. The heart; hearty. The heart beats. The throbbings of the heart. The lung; the lungs. Inspiration, breathing. Panting. I breathe. The gape, yawn. I gape, I yawn. The stomach. I digest; digestion. The bowels, the entrails. The liver; the spleen. The gall, bile. The spittle; phlegm. Expectoration; I spit. Sweat; I sweat. Transpiration, sweating. The pores; porous. Sneezing; I sneeze. The tear; weeping. I cry; I shed tears. With tears in his eyes. The colour, complexion. The appearance, look. He looks well. He has the look of an actor (a theatrical air). Pallor; pale. Stoutness, fatness...

Leanness; lean.

Large of stature.

Beauty, loveliness; fair, beautiful,

lovely; I beautify.

Prettiness; pretty; delicate. Ugliness; misshapen, ugly.

Lank, thin.

ή δυσμορφία δύσμορφος

ή ἐπιτηδειότης' ἐπιτήδειος

ή δεξιότης δεξιός

ή εὐκινησία εὐκίνητος

ή βαρύτης βαρύς

ή ισχύς, ή ρώμη ρωμαλέος

ή άδυναμία, άδύνατος έξασθενῶ

δ κόπος, δ κάματος

κατάπονος, κατάκοπος, κουρασ-

μένος

καταπονώ, κουράζω

ό ύπνος ύπναλέος

νυστάζω

κοιμώμαι ἀποκοιμώμαι

ρογχαλίζω ο ρογχαλισμός

άγρυπνω ή άγρυπνία έξυπνω, ή έγερσις

αφυπνίζω, έξυπνίζω, έξυπνω

ή μιμική, ή παντομιμία

ό παντόμιμος, ό μίμος

δ μορφασμός μορφάζομαι

ή στάσις

η στάσις τὸ βάδισμα

ύπάγω, πηγαίνω* τρέχω τὸ βῆμα* βαδίζω, βηματίζω

ή θέσις

ἴσταμαι, στέκω· ὄρθιος

κάθημαι καθήμενος

καθίζω

λάβετε θέσιν, καθήσατε κείμενος

κατακλίνομαι

Deformity; deformed.

Cleverness; clever.

Dexterity; dexterous. Nimbleness; nimble.

Heaviness; heavy, clumsy.

Strength, vigour; vigorous.

Feebleness; feeble; I grow feeble.

Trouble; toil.

Fatigued, toilworn, weary.

I wear out, weary.

Sleep; sleepy.

I am sleepy.

I sleep; fall asleep.

I snore; snoring.
I watch, lie awake; wakefulness.

I awake; awaking, rising.

I waken, wake up.

Mimicry, pantomime.

The mimic, pantomimist.

The (making a) face.

I make a face.

The posture.

Walking, gait.
I go; I run.

The step; I walk, step.

The position.

I stand; upright.

I sit; sitting.

I sit down.

Take a seat, sit down.

I lie; lying.

I recline.

VII.

Υγίεια οτ ύγεια.

ἀσθένειαι φάρμακα σωματικὰ ἐλαττώματα.

ή ύγίεια, ύγεία ' ύγιής ύγιεινός' βλαβερός HEALTH.

Diseases; medicines; bodily defects.

Health; healthy. Wholesome; injurious. πῶς ἔχετε; πῶς ἔχει ἡ ὑγίεια σας; πῶς εὑρίσκεσθε;

εὐχαριστῶ, πολὺ καλά ὅλη ἡ οἰκογένειά μου εἶνε ὑγιἡς ἡ ἀδιαθεσία, ἡ κακοδιαθεσία

είμαι ἀδιάθετος, κακοδιάθετος δὲν είμαι τόσω καλά

ή ἀσθένεια ἀσθενής, ἄρρωστος

δ ασθενής

φιλάσθενος καχεκτικός άσθενῶ

ή κεφαλαλγία, ὁ πονοκέφαλος, ὁ κεφαλόπονος

ή οδονταλγία, ο οδοντόπονος, ο πονόδοντος

ή δυσπεψία, ή ἀπεψία δύσπεπτος

πάσχω δυσπεψίαν ἔχω στομαχόπονον

ό βήξ βήχω

ή συνάγχη ὁ βράγχος

ό ρευματισμός

τὸ πρῆσμα, τὸ πρῆξιμον πρήσκομαι

ό κατάρρους αι αιμορροίδες

ό έμετος, ὁ έμετός έξεμῶ, vl. ξερνῶ

οί σπασμοί σπασμωδικός

ή ἐπιληψία

ή ἀποπληξία

ύπο ἀποπληξίας προσβάλλομαι παράλυσις, η παραπληξία παρά-

ή παράλυσις, ή παραπληξία παράλυτος

ό πυρετός πυρετώδης προσβολή πυρετοῦ

ή έρυθρίτις, νΙ. ή ίλερη

How are you? How is your health? How do you find yourself?

Thank you, very well.

All my family are well.

Indisposition.

I am out of sorts, poorly. I am not so very well.

Illness; ill, unwell.

The patient.

Weakly, ailing, delicate.

I am ill.

Headache, pain in the head.

Toothache.

Indigestion, bad digestion.

Indigestible, subject to indigestion.

I suffer from indigestion.

I have a stomach-ache.

The cold.

I have caught cold, taken cold.

The cough; I cough.

The cold; hoarseness.

Rheumatism.

A swelling, swelling.

I swell.

The cold in the head; piles.

Sickness, vomiting.

I am sick, vomit.

Spasms; spasmodic.

Epilepsy, falling sickness.

Apoplexy.

I am stricken with apoplexy. Paralysis, palsy; paralytic.

Fever; feverish.

An attack of fever.

Scarlet fever, scarlatina.

τὸ ἐμβόλιον ἐμβολιάζω

δ έμβολιασμός

ή ποδάγρα ή ἀρθρῖτις

ή φθίσις φθισικός

τὸ ἆσθμα

ή φλόγωσις

η περιπνευμονία

ή δυσεντερία

τὸ μίασμα ἀσθένεια κολλητική

ή ἐπιδημία ἐπιδημικός

ό λοιμός

ή χολέρα τολερικός

ή ζάλη ζαλίζομαι

ή ύπνοβασία ὁ ύπνοβάτης

ή ἀναισθησία, ή νάρκη ἀναίσθητος

δ πνιγαλίων, δ έφιάλτης

ή ληθαργία

ή αἰμοπτυσία ή αίμορραγία

ή κυκλοφορία τοῦ αίματος

ή αἰμόρροια της ρινός

τὸ έρυσίπελας, τὸ ἀνεμοπύρωμα

τὸ χείμετλον, ή χιονίστρα

ή κνήσις, τὸ ξύσιμον

ή έξάρθρωσις

ή τομή, τὸ κόψιμον

κόπτομαι

ή γάγγραινα

ή πληγή ή οὐλή

ή πτῶσις πίπτω

δ χειρούργος

δ λατρός

έχει πελατείαν πολυάριθμον

ο όδοντοϊατρός όφθαλμιατρός

ή ὀφθαλμία

ό φαρμακοποιός

τὸ φαρμακείον

Lymph; I inoculate.

Vaccination, inoculation.

Gout; inflammation of the joints.

Consumption; consumptive.

Asthma.

Inflammation.

Inflammation of the lungs.

Dysentery.

Miasma; contagious disease.

The epidemic; epidemic.

The plague, pestilence.

Cholera; liable or leading to cholera.

Dizziness; giddiness; I am dizzy, giddy.

Somnambulism; the somnambulist.

Insensibility, torpor; insensible.

Oppression, nightmare.

Lethargy.

Blood-spitting; bleeding.

The circulation of the blood.

Bleeding at the nose.

Erysipelas. Chilblains.

Itching, the itch.

Dislocation.

Cutting, smarting, sharp pain in the bowels.

I smart, have a pain in the bowels. Gangrene.

The wound; the scar, scab.

The fall; I fall.

The surgeon.

The doctor.

He has a large practice.

The dentist; eye-doctor.

Bad eyes, ophthalmia. The druggist.

The druggist's shop.

ή συνταγή
τὸ φάρμακον ἡ δόσις
τὸ προφυλακτικὸν μέσον
τὸ ἐνδυναμωτικόν
τὸ καταπότιον ἡ κόνις
ἡ φλεβοτομία φλεβοτομῶ
ἡ δίαιτα ἡ μεταχείρισις
περιποιοῦμαι ἀσθενῆ
νοσηλεύω, νοσοκομῶ
ἐπισκέπτομαι ἀσθενῆ
αἰσθάνομαι τὸν σφυγμόν
ἔχετε ὅρεξιν;
θὰ τηρήσητε δίαιταν

ό πόνος άλγεινός ἡ ἀνάρρωσις ἀναλαμβάνω ἡ θεραπεία θεραπεύω ὁ βίος, ἡ ζωή ζῶ ζῶν

ζωηρός ή ζωηρότης

ο θάνατος ἀποθνήσκω νεκρός ή άγωνία, ή ψυχομαχία θνητός ή θνητότης άθάνατος ή άθανασία ο μακαρίτης πατήρ του ή μακαρίτις βασίλισσα τὰ σωματικὰ έλαττώματα. τυφλός ή τυφλότης, νΙ. τύφλα τυφλός έκ γενετής μονόφθαλμος παραβλώψ, νΙ. άλλήθωρος ό στραβισμός στραβίζω μύωψ' ή μυωπία κωφός ή κωφότης άλαλος, άφωνος, Vl. μουγγός κωφάλαλος ψελλός ψελλίζω φαλακρύς ή φαλάκρα χωλός χωλαίνω ή χωλότης

The prescription. The medicine; the dose. The measure of precaution. The tonic. The pill; the powder. Bleeding; I bleed (transitive). The diet: the treatment. I treat a patient. I nurse, tend the sick. I visit a patient. I feel the pulse. Have you any appetite? You will take care what you eat (observe diet). The pain; paintul. Recovery: I recover. Cure, curing; I cure, heal. The life, ditto (vital principle); I live; living. Lively: liveliness, animation, vivacity. Death; I die; dead. Death struggle, last struggle. Mortal; mortality. Immortal; immortality. His late father (lit. blessed). The late queen. Bodily defects. Blind: blindness. Blind from birth. One-eyed; wall-eyed, with a cast in the eye. Squinting; I squint. Short-sighted; short-sightedness. Deaf; deafness. Dumb. Deaf and dumb. Stammering; I stammer.

Bald; baldness.

Lame; I am lame; lameness.

ἀνάπηρος κυφός, κυρτός, τl. καμπούρης ἀριστερός

ο νάννος ο γίγας το τέρας τερατώδης Maimed; bent, hump-backed.

Left-handed.
The dwarf; the giant.
The monster; monstrous.

VIII.

Φυχή.

αἰσθήσεις ἐνέργειαι τῆς ψυχῆς γλώσσα.

ψυχής γλῶσσα.

ἡ ψυχή
αἱ πέντε αἰσθήσεις
ἡ ὅρασις βλέπω
παρατηρῶ, νὶ. κυττάζω
ὁρατός ἀόρατος
εἶμαι μύωψ.
μύωψ, ἀμβλὺς τὴν ὄψιν
γνωρίζω αὐτὸν ἐξ ὄψεως
ἡ ἀκοή ἀκούω ἀνήκουστος
ἀκροάζομαι
ἀκούσατε με

ή οσφρησις δοφραίνομαι, μυρίακουσιτε με

δσφράνθητε or μυρίσθητε αὐτὸ τὸ ἄνθος

έχει ἀποφοράν εὐωδιάζει: βρωμεῖ ἡ ἀφή: ἄπτομαι, αἰσθάνομαι

ή γεῦσις γεύομαι, δοκιμάζω

γλυκύς ή γλυκύτης δξύς, vl. ξεινός ή δξύτης, vl. ή

ξεινάδα
πικρός' ή πικρότης, ή πικρία
τὸ πνεῦμα' ή εὐφυῖα
εὐφυής, πνωματώδης, ▼Ι. ἔξυπνος
ή καρδία' ἐγκάρδιος
τὸ λογικόν' λογικός
ή σύνεσις' συνετός, φρόνιμος
φληναφῶ, φλυαρῶ

Soul.

Senses; activities of the mind; language.

The soul.
The five senses.
Sight; I see.
I observe, look at.
Visible; invisible.
I am short-sighted.
Short-sighted, dim-sighted.
I know him by sight.
Hearing; I hear; unheard of.
I listen.

Hear me. Smell; I smell, I scent.

Smell this flower.

It has an odour.
It smells nice; it stinks.
Touch; I touch, feel.
Taste; I taste, try.
Sweet; sweetness.
Sour, sharp; acidity.

Bitter; bitterness.
Wit; wittiness.
Witty, spirited, clever.
The heart; cordial.
The reason; reasoning.
The understanding; sensible.
I talk rubbish, nonsense.

έχω δίκαιου, άδικου έχω λόγον, αιτίαν απαιτώ ξκανοποίησιν σωφροσύνη είνε ανοησία ό νοῦς νουνεχής καταληπτός ακατάληπτος σας παρενόησα ή παρανόησις έννοείται! νοῶ, ἐννοῶ, καταλαμβάνω τὸ ἀντιληπτικόν τοῦτο είνε ἀκατανόητον ή ίκανότης ' ίκανός' ανίκανος ή καλοκαρδία ή μεγαλοφυία μεγαλοφυής είνε δύσνους. άντιλαμβάνεται δυσκόλως

ή ίδέα σκέπτομαι, συλλογίζομαι ' ἀναλογίζομαι

ονειρεύομαι το δνειρον (pl. -ατα) δεν ηξεύρω τί να ύποθέσω

ή ιδέα ιδανικός

ή ίδανικότης: τὸ ίδανικόν οὐδεμίαν ίδέαν ἔχει περὶ τούτου ἀναπτύσσω τὰς ίδέας μου

ή γνώμη, ή δοξασία εἶμαι τῆς γνώμης ὅτι —

ή συμβουλή συμβουλεύω συμβουλεύομαί τινα

τὸ συμβούλιον

ή ἀναπόλησις, ὁ ἀναλογισμός ἀναπολῶ, ἀναλογίζομαι

δ συλλογισμός συλλογίζομαι

ή κρίσις κρίνω

ο δικαστής δικάζω

ή πρόληψις ή δεισιδαιμονία

ή ὑπόθεσις ὑποθέτω

I am right, wrong. I have reason, cause.

I demand satisfaction.

Prudence, moderation.

It is folly, nonsense.

The mind; intelligent.

Intelligible: unintelligible.

I misunderstood you.

The misunderstanding.

Of course (It is understood)!

I understand, I see, I comprehend.

Power of apprehension.

This is incomprehensible.

The ability; able; incompetent.

Humour, vivacity. .

Genius; possessed of genius.

He is slow of apprehension; understands with difficulty.

The idea.

I consider, reflect; reason.

I dream; the dream.

I don't know what to suppose.

Idea; ideal.

Ideality; the ideal.

He hasn't a notion of this.

I develop (or unfold) my ideas.

The opinion, view.

I am of the opinion that -

The advice; I advise.

I consult some one.

The council.

The reconsideration, the reflection;

I reconsider, reflect.

The reflection; I reflect.

The judgment; I judge.

The juryman; I try.

The prejudice; the superstition.

The supposition (also business); I suppose.

εἰκάζω ή εἰκασία τὸ συμπέρασμα, τὸ πόρισμα συμπεραίνω

έκ τούτου έπεται ότι --ή παρατήρησις θεωρώ δ παρατηρητής παρατηρῶ άξιοσημείωτος ή διάκρισις ή έξαιρετικότης διακρίνω διακρίνομαι ή πειθώ πείθω πειστικός καταπείθω ή βεβαιότης ή ἀσφάλεια ή βεβαίωσις βεβαιόνω ή πεποίθησις βέβαιος πεπεισμένος ή ἀμφιβολία ἀμφιβάλλω αμφίβολος αβέβαιος

ή φαντασία φαντάζομαι φαντασιώδης ή μνήμη, τὸ μνημονικόν

μαντεύω τὸ μάντευμα

άξιομνημόνευτος

έξ άμνημονεύτων χρόνων ή ανάμνησις ή λήθη λησμονώ ἐπιλήσμων ή γνωσις ή γνωριμία βαθείαι γνώσεις είς γνώριμός μου

γνωστός άγνωστος σοφός λόγιος, πεπαιδευμένος αμαθής ή όξύνοια ή άγχίνοια άγχίνους ή δεξιότης δεξιός αδέξιος ή μωρία, ή βλακία, νΙ. ή κουταμάρα μωρός, βλάξ, vl. κουτός ή σοφία σοφός

I conjecture: the conjecture. The inference; the conclusion.

I infer. From this it follows that -The remark: I regard. The observer. I observe, remark. Worth noting, noteworthy. The distinction. The exceptionality. I distinguish, am distinguished. Persuasion; I persuade. Persuasive; I dissuade. The certainty; the safety. The assurance: I assure. The conviction. Sure; persuaded. The doubt: I doubt. Doubtful; uncertain. I guess; the guess. The fancy; I fancy. Fanciful, fantastic. The memory; the reminder.

power of memory. Memorable.

From immemorial times. The remembrance.

Forgetfulness; I forget; forgetful. Knowledge; acquaintance. Profound knowledge[s].

An acquaintance of mine. Known; unknown. Wise; learned, cultured. Illiterate, unlearned. Quickness of wit; presence of mind. Ready (of resource). Dexterity; dexterous, awkward. Folly, stupidity.

A fool, a dullard, a blockhead. Wisdom ; wise, clever.

τὸ αἴσθημα' ή αἴσθησις

αλσθάνομαι αλσθητός, επαισθητός εδιαίσθητος αναίσθητος

ή εὐαισθησία ή ἀναισθησία

ή διάθεσις

καλης, κακης διαθέσεως

ή ἐντύπωσις

ή ἐπιθυμία ὁ πόθος
ἐπιθυμῶ ἐπιθυμητός

ή θέλησις: θέλω έκούσιος: ἀκούσιος: ἐθελοντής ἀσμένως: μετὰ χαρᾶς

δ σκοπός, ή πρόθεσις πρόκειμαι, προτίθεμαι, έχω σκοπόν

έχει κακούς σκοπούς

ή απόφασις αποφασίζω

ή ἐπιρροή

τὸ πάθος, ή δρμή

ἐμπαθής ἀπαθής

ή αδιαφορία αδιάφορος

δ έρως, ή αγάπη αγαπω αγαπα τον περίπατον

έραστής

τὸ μίσος' μισῶ

μισητός μοχθηρός

ή τρυφερότης τρυφερός

ή συγκίνησις συγκινητικός συγκινώ συγκεκινημένος

ή αφοσίωσις, αφωσιωμένος

ή κλίσις, ή ροπή

εὐδιάθετος, πρόθυμος

ή ἀντιπάθεια, ή ἀποστροφή

αντιπαθητικός

ή ἀηδία ἀηδής

The feeling (thing felt); the (power of) feeling.

I feel; sensible, appreciable.

Sensitive; insensible, senseless, insensate.

Sensitiveness; insensibility.

The disposition.

Of a good, an evil disposition.

The impression.

The desire; the longing.

I wish; desirable.

The will; I will.

Willing; unwilling; a volunteer.

Gladly; with pleasure.

The object, the purpose.

I am going to, I propose, intend.

He has evil intentions, means

The decision; I decide.

The influence.

The passion, impulse.

Passionate; passionless.

Indifference; indifferent.

Love, affection; I love, like. He likes walking.

Lover.

Hatred: I hate.

Hateful; villainous.

Delicacy, luxuriousness; delicate.

The emotion; touching, emotional. I move, touch; moved, touched,

affected.

Devotion; devoted.

Inclination, bent, propensity.

In good spirits, well-disposed, eager, ready.

Dislike, disgust.

Full of dislikes.

Unpleasantness; unpleasant.

σικχαίνομαι, ἀηδιάζω τι βδελυκτός ἀποτρόπαιος ἡ φρίκη ἡ ἀγανάκτησις ἀποστρέφομαι εὐάρεστος ὁυσάρεστος ἡ εὔνοια εὐνοῶ ὁ εὐνοούμενος ἡ εὐνοουμένη ἡ φιλία φιλικός, φίλιος ὁ φίλος ἡ φίλη ἡ ἐξοικείωσις ἐξοικειοῦμαι

ή ἔχθρα' ἐχθρικός
δ ἐχθρός πολέμιος
διαλλαγή, ἡ διάλλαξις
διαλλάσσομαι
ἡ ὑπόληψις ὑπολήπτομαι
ἄξιος ὑπολήψεως ἀνεκτίμητος
ἡ καταφρόνησις καταφρονῶ
τὸ σέβας σέβομαι
σεβάσμιος, σεβαστός
ἡ περιφμόνησις περιφρονῶ
δ θανμασμός θανμάζω

θαυμάσιος, θαυμαστός ή ἔκπληξις καταπληκτικός καταπλήττω έκπλήττομαι θαυμάζω **ἔκθαμβ**υς ή δργή δργίλος δργίζομαι δξύθυμος ή έξαψις, ή παραφορά έξάπτομαι, άφαρπάζομαι ή λύσσα ή μανία λυσσώδης, μανιώδης δ κόρος, δ χορτασμός ή διαφορά, ή διένεξις, ή φιλονεικία ή έρις ή λογομαγία φιλονεικώ ερίζω πρός τινα φιλόνεικος ή λύπη

I am disgusted, I loathe a thing. Loathsome, abominable, Terror; indignation. I abhor. Pleasing; unpleasant. Favour; I favour. The favoured one (m. and f.). Friendship; friendly, kindly. The friend : dear one. Familiarization: 1 familiarize myself. Enmity; hostile, inimical. The enemy; foe. The reconcilement, reconciliation. I am reconciled. Reputation; I am reputed. Worthy of repute; invaluable, Contempt; I despise. Respect; I respect, reverence. Venerable, august. The neglect: I neglect. Wonder, admiration; I wonder, admire. Wonderful, marvellous. Astonishment; astonishing. I astound. I am surprised : I marvel. Dumbfoundered. Wrath; wrathful. I am angry; quick-tempered. The fit of passion, fury. I fire up, I am carried away. Frenzy; madness. Raving, mad, Satiety, surfeit. The difference, feud, quarrel. Strife; war of words. I quarrel; I dispute with a man. Quarrelsome. Grief.

. προξενώ λύπην τοῦτο μὲ έλύπησε πολύ λυποῦμαι είνε άξιολύπητος είνε λυπηρόν ότι -ή θλίψις τεθλιμμένος

ή δυσθυμία, ή λύπη περίλυπος

ή μελαγχολία μελαγχολικός ή ὑποχονδρία ὑποχονδριακός ή φαιδρότης φαιδρός ή εὐθυμία εὔθυμος εὐθυμῶ, διασκεδάζω φαιδρύνω ή χαρά εξχαρις, περιχαρής τὸ θέλγητρον, τὰ θέλγητρα ένθους, ένθουσιασμένος ή ήδονή αί ήδοναί ή διασκέδασις αί διασκεδάσεις θελκτικός, θελξικάρδιος καταθέλγω ό γέλως γελώ μειδιώ το μειδίαμα γελοίος ή γελοιότης καταγέλαστον ποιῶ τινα ό ανθρωπος ούτος κατήντησε παίγνιον τοῦ κόσμου εμπαίζω τινά

σκώπτω, καταγελώ ή ἀστειότης, ὁ ἀστεϊσμός, vl. ὁ χορατᾶς ή σοβαρότης σοβαρός σπουδαίως

ή στέρξις, ή εὐχαρίστησις εὐχαριστημένος στέργω

ή δυσαρέσκεια δυσαρεστώ ή ἀπόλαυσις ἀπολαύω

This (has) grieved me much. I am grieved, sorry. He is deserving of pity. It is sad that -Affliction; afflicted. Heaviness of heart, grief; sorrowful. The melancholy; melancholy. Hypochondriasis; hypochondriac. Joyfulness; joyful.

I cause grief.

Gladness; glad. I am gay, I amuse myself.

I gladden. Joy; merry, jocund. The charm, the charms. Inspired, carried away. Pleasure; pleasures. Amusement, diversion. Amusements. Charming, captivating. I charm, captivate.

Laughter; I laugh. I smile: the smile. Laughable; absurdity. I make a man ridiculous. This man has become a laugh-

ing-stock to the world. I make fun of a man, mock

I scoff, laugh at. The fun, the joke, the jest.

Gravity; grave. Seriously. Contentment, pleasure. Pleased, contented; I am con-

Displeasure; I displease. Enjoyment; I enjoy.

περιποιοχή
περιποιητικός περιποιούμαι
νοσοκομῶ
πουτίζω μεριμνῶ
πολύφροντις ἄφροντις ἀμέριμνος

ή προσδοκία^{*} προσδοκῶ, περιμένω ἡ ἀδημονία

ή βάσανος· βασανίζω ή ἀνησυχία· ἀνήσυχος

ήσυχάζω καθησυχάζω

ἀνησυχῶ

ή ήσυχία· ήσυχος ή έξαψις· έξημμένος

ή ἀνάπαυσις ἐπαναπαύω

δ φόβος φοβούμαι Φοβούμαι τινα

δειλός περίφοβος φοβερός

δ τρόμος τρομερός έκφοβῶ, έκφοβίζω

ή φρίκη φρικώδης, φρικαλέος

ή ἔκπληξις, τὸ ἀπροσδόκητον

ή ἀπελπιστία, ή ἀπελπισία^{*} ἀπελπίζομαι

είνε απελπισία

 $\tilde{a}_{\pi\epsilon}\lambda\pi\iota\varsigma$

ή έλπίς έλπίζω

εὔελπις

ή παρηγορία παρήγορος ἀπαραμύθητος, ἀπαρηγόρητος

ή γλῶσσα

ή διάλεκτος

ή λέξις ὁ λόγος

λαλῶ, ὁμιλῶ πρός τινα

ή ἔκφρασις ἐν ἐνὶ λόγω

ή συνομιλία συνομιλώ

ή συνδιάλεξις συνδιαλέγομαι

Attention.

Attentive; I attend to.

I tend, nurse.

I provide; I care for.

Full of care; thoughtless, free from care.

Expectation; I expect, await.

Bewilderment.

Torture; I torment.

Uneasiness; restless, uneasy.

I am quiet; I quiet.

I am disturbed, restless.

Tranquillity; tranquil. Excitement; excited.

Rest; I soothe, lull to rest.

Fear: I fear.

I am afraid of any one.

Fearful; timid; dreadful.

Terror; tremendous.

I frighten, alarm. Fright; frightful, dreadful.

Astonishment, the unexpected-

Despair, desperation; I despair.

It is a desperate case.

Despairing.

Hope; I hope.

Of good hope, hopeful.

Comfort; comforter.

Inconsolable, disconsolate.

Language.

The dialect.

The word.

The speech.

I talk, speak to any one.

The expression.

In a word, in one word.

The conversation; I converse.

The conference; I confer.

φλυαρώ ή φλυαρία φλύαρος

φωνάζω, καλω όνομάζω, όνομάζομαι καλούμαι το προωνύμιον, το φνομα, το έπώ-

τὸ ὅργανον ἡ φωνή όμιλεῖτε δυνατώτερα σιγὰ ὁμιλεῖτε

ή σιωπή, ή σιγή σιωπηρός, σιωπηλός

σιωπῶ

ή έρώτησις έρωτῶ περί τινος

παρακαλῶ περί τινος

προσαγόρευσις δυνμάζω: αναγορ

δνομάζω άναγορεύω ἐκφωνῶ λόγον

εὖηχος, βραγχαλέα φωνή ή ἐρώτησις ἡ παράκλησις ἱκετεύω ἐξορκίζω

δμνύω, δρκίζομαι

ή αναφορά

ή ἀπόκρισις, ή ἀπάντησις ἀποκρίνομαι, ἀπαντῶ

έπανέλαβε

διαπραγματεύομαι ή διαπραγμά-

ή διήγησις, ή ἀφή<mark>γησις</mark> διηγοῦμαι, ἀφηγοῦμαι

ή εὐφράδεια, ή εὐγλωττία εὐφραδής, εὖγλωττος I talk nonsense; nonsense; a babbler.

I call; I summon.

I name; I am named, called.

The Christian name; the name; the surname.

The organ; the voice. Speak louder.

Speak softly.

Silence; silent, taciturn.

I hold my peace, am silent.

The question.

I ask about something. I make a request.

The address.

I name; I proclaim.
I deliver a speech.

A sonorous, a hoarse voice.

The question; the request.

I beseech; conjure.

I swear, take an oath.

The reference, mention, appeal.

The answer, reply.

I answer, reply.

He repeated.

I negotiate; the negotiation.

The narrative, the recital. I recount, narrate.

The eloquence; eloquent.

IX.

'Αρεταὶ καὶ κακίαι προτερήματα καὶ ελαττώματα.

ή ἀρ**ετή[,] ἐ**νάρετος ἡ κακία, τὸ ἐλάττωμα VIRTUES AND VICES.

Advantages and defects.

Virtue; virtuous.
The vice, the defect.

τὸ προτέρημα, τὸ προσόν

τὸ ἐλάττωμα ή έλλειψις, τὸ σφάλμα ή ηθική, ή ηθικότης ήθικός τὸ ἀνήθικον, ἡ ἀνηθικότης ἀνήθικος

τὰ ήθη τὸ καθῆκον, τὸ χρέος έκτελῶ τὰ καθήκοντά μου έκπληρῶ τὸ χρέος μου παραμελώ τὰ χρέη μου τὸ ὑπόδειγμα, ὁ ὑπογραμμός ή αγαθότης, ή καλωσύνη τὸ ἀγαθόν καλός άγαθός φιλόφρων εύμενής εύνοικός ή ἐπιείκεια ἐπιεικής ή κακία, ή μοχθηρία κακός μοχθηρός, κακεντρεχής τὸ κακόν εύτακτος άτακτος οὐδαμινός, οὐτιδανός ή δμόνοια ή διχόνοια ή εὐεργεσία ὁ εὐεργέτης ή εὐποιία ελεήμων, εὐεργετικός

δ κακούργος τὸ κακούργημα ό οίκτος οίκτιρμων, συμπαθής, εὔσπλαγχνος τὸ έλεος άνιλεής οἰκτρός, έλεεινός

ή εὐσέβεια εὐσεβής, θρησκος ή ασέβεια ασεβής ή σκληρότης σκληρός, σκληρόκαρδος

ή γενναιοψυχία γενναιόψυχος ή μεγαλοψυχία μεγαλόψυχος

ή Φιλοξενία φιλόξενος

ή αφιλοξενία αφιλόξενος

advantage, the attribute, qualification.

The defect, drawback, The want, the fault.

Moral (virtue), morality; moral. The immoral, immorality; im-

moral.

Morals.

The duty, the obligation.

I perform my duties. I fulfil my obligation.

I neglect my obligations.

The pattern, model. Goodness, kindness. The good; good. Good.

Kind; kindly; favourable. Equity; fair, equitable.

Wickedness, depravity; bad.

Depraved, villainous.

The evil.

Orderly; disorderly.

Worthless, good-for-nothing.

Agreement; disagreement. The benefit; the benefactor.

Beneficence; compassionate, beneficent.

The evil-doer; the crime.

Pity; pitiful, compassionate, merciful.

Mercy; merciless; piteous, wretched.

Piety; pious, religious.

Impiety; impious.

Severity, harshness; harsh, hardhearted.

Generosity; generous.

Magnanimity; magnanimous.

Hospitality; hospitable.

Want of hospitality; inhospitable.

ή εὐγνωμοσύνη ή χάρις άγνώμων, άχάριστος σας εύγνωμονω ή άχαριστία ή άγνωμοσύνη ή είλικρίνεια είλικρινής ή προσποίησις προσποίητος προσποιούμαι ή ὑπόκρισις, ἡ ὑποκρισία ὑποκριτής τὸ ψεῦδος ψεύστης

ή αλήθεια αληθής όμιλείτε άληθως:

ή δολιότης δόλιος

δ λάθος λανθάνομαι, λανθάνω

ή συκοφαντία, ή διαβολή διαβάλλω, συκοφαντώ συκοφάντης ή κατηγορία, ή κακολογία κακολογῶ ή έχεμυθία έχέμυθος

ή άδιακρισία άδιάκριτος

ή περιεργία, ή περιέργεια περί-€pyos

τοῦτο είνε περίεργον ή άβροφροσύνη άβρόφρων

ή έμπιστοσύνη έμπιστεύομαι

δ έμπεπιστευμένος έμπιστευτικός

ή δυσπιστία δύσπιστος

ή εὐπιστία εὔπιστος

ή απιστία ἄπιστος

ή πίστις πιστός ή ύποψία, ή ύπόνοια καχύποπτος υποπτος ύποπτεύομαί τινα

ή ζηλοτυπία ζηλότυπος

ό αντίπαλος

ό φθόνος φθονερός φθονῶ δεν φθονώ την εύτυχίαν του

ή δεισιδαιμονία δεισιδαίμων

ή σεμνότης, ή κοσμιότης

Gratitude; the favour. Ungrateful; thankless.

I am grateful to you. Thanklessness; ingratitude.

Sincerity; sincere.

Pretence; pretended.

I pretend.

Hypocrisy; hypocrite. Falsehood, lie; liar.

Truth; true.

Are you speaking the truth? Craftiness; crafty.

The mistake; I am mistaken, wrong.

Slander, calumny.

I accuse, slander; a slanderer. Accusation, evil-speaking; I de-

fame.

Taciturnity; taciturn. Indiscretion; indiscreet. Curiosity; curious.

This is curious. Delicacy; delicate, tender.

Confidence; I confide.

The confidant; confidential.

Distrust; distrustful.

Trustfulness, credulity; credulous.

Faithlessness, infidelity; incredulous, infidel, faithless.

Faith, troth; faithful. Suspicion, misgiving.

Distrusted, suspected.

I suspect some one.

Jealousy; jealous.

The rival, antagonist. Envy; envious; I envy.

I do not grudge him his luck.

Superstition; superstitious.

Gravity, propriety.

σεμνός, κόσμιος ή ασχημοσύνη, ή απρέπεια ἄσεμνος, ἀσχήμων ή ταπεινοφροσύνη ταπεινόφρων ή ταπείνωσις ή μικροπρέπεια: ή χαμέρπεια μικροπρεπής χαμερπής ή άξιοπρέπεια άξιοπρεπής τὸ ἀναξιοπρεπές ἀναξιοπρεπής ή αγανάκτησις ή ἀναισχυντία, ή ἀναίδεια αναιδής, αναίσχυντος ή συστολή, ή δειλία δειλός ή τόλμη τολμηρός, ριψοκίνδυνος ή αφοβία ατρόμητος, άφοβος ή θρασύτης θρασύς τὸ θάρρος θαρραλέος ένθαρρύνω. ή ένθάρρυνσις ἀποθαρρύνω ή ἀποθάρρυνσις ή ἀνανδρία ἄνανδρος ή ἀνδρεία, ή γενναιότης άνδρείος, γενναίος ή στερεότης στερεός ή άδυναμία άδύνατος έξασθενώ, έξασθενίζω ή Ισχύς Ισχυρός ένισχύω, ένδυναμόνω ή ἐπιείκεια ἐπιεικής ή αὐστηρότης αὐστηρός ή ανεκτικότης ανεκτικός ἀνέχομαι, ὑπομένω, ὑποφέρω

ή φιλανθρωπία φιλάνθρωπος

ανεκτός αφόρητος, ανυπόφορος

ή ἀπανθρωπία· ἀπάνθρωπος ή βαρβαρότης· βάρβαρος ή σκληρότης· σκληρός

Grave, proper, decent. Impropriety, indecency. Improper, indecent. Humility; humble. Humiliation Meanness; grovelling. Mean; grovelling. Seemliness; seemly. Unseemliness; unseemly. Indignation. Shamelessness, audacity. Audacious, shameless. Embarrassment, timidity; timid. Daring. Bold, rash, daring. Fearlessness. Intrepid, fearless. Rashness; rash. Courage; courageous. I encourage; encouragement. I discourage; discouragement. Cowardice; cowardly. Bravery, valour. Brave, valorous. Firmness: firm. Powerlessness; powerless, weak. I weaken. Strength; strong. I strengthen, fortify. Fairness: fair. Austerity; austere. Tolerance; tolerant. I endure, bear, suffer. Bearable; unendurable, insuffer-Philanthropy; benevolent, hu-

mane.

Severity; severe.

Inhumanity; inhuman.

Barbarity; barbarous.

ή ἀγριότης ἀγριος
ή σφοδρότης σφοδρός
ή παραβίασις παραβιαστής
παραβιάζω
ή ἀμότης ἀμός
ή πραότης πρῶος (πραεῖα, fem.)
καταπραΰνω
ή λεπτότης λέπτός
ή εὐγένεια εὐγενής
ή ἀγένεια
ἀπολίτευτος, ἀγενής
ή ἀγροικία ἄγροικος

ή βαναυσότης βάναυσος

έλλειψις άγωγης, άπαιδευσία

απαίδευτος* ἀνάγωγος, какоауаθρεμμένος ή αγωγή, ή ανατροφή ή εὐπροσηγορία εὐπροσήγορος τὸ ἀξιέραστον, τὸ ἀξιαγάπητον έράσμιος, άξιέραστος, άξιαγάπητος ή κολακεία κόλαξ κολακευτικός ή τιμιότης τίμιος χρηστότης χρηστός ή απάτη απατηλός δ, ή απατεών απατῶ ή συνείδησις, τὸ συνειδός εὐσυνείδητος εὐσυνειδότως

ή μεταμέλεια, ή μετάνοια μετανοῶ τι τὸ διαφέρον τὸ ἐνδιαφέρον διαφέρων, ἐνδιαφέρων ἡ ἰδιοτέλεια ἰδιοτελής ἐνδιαφέρομαι περί τινος ἡ φιλαυτία φίλαυτος

ή τύψις τοῦ συνειδότος

ή συνείδησις με τύπτει

Vehemence; vehement.
Violation; violator.
I violate.
Cruelty; cruel,
Gentleness; gentle.
I soothe, appease.
Subtlety; fine, subtle.
Nobility; noble.
Baseness; low birth.
Impolite, ungentle.
Boorishness; boorish.
Vulgarity; vulgar.
Want of breeding; want of education.

Savagery; savage.

cation.
Uneducated; ill-bred.

Breeding; bringing-up.
Affability; affable.
Amiability, lovableness.
Lovable, amiable.
Flattery; a flatterer.
Flattering (adj.).
Honesty; honest.
Goodness; good.
Deception; deceptive.
The deceiver; I deceive.
Conscience, consciousness; conscientious.
Conscientiously.

The pricking of the conscience.

My conscience pricks or smites
me.

Repentance, penitence; I repent
of anything.

The difference; the interest; differing; interesting.
Self-interest; interested.
I am interested in anything.

Selfishness; selfish.

ό έγωϊσμός έγωϊστής

ό ζηλος

ή πλεονεξία πλεονέκτης

ή φιλοκέρδεια φιλοκερδής

ή φιλαργυρία φιλάργυρος

ή γενναιοδωρία γενναιόδωρος

ή ασωτία άσωτος

δαπανώ, καταναλίσκω, έξοδεύω

ή δαπάνη, τὰ ἔξοδα

ή οἰκονομία οἰκονόμος

οίκονομῶ Θησαυρίζω

ή ακρίβεια ακριβής ακριβός

ή άθωότης άθῶος

ή καθαρότης καθαρός

ή έθιμοταξία, έθιμοπρεπής

ή εὐπρέπεια εὐπρεπής

ή ἀτοπία ἄτοπος

ή μετριότης μέτριος

ή μετρίασις μετριάζω

ή ἀδηφαγία, ή γαστριμαργία[,] ή λαιμαργία[,] ή λιχνεία

λαίμαργος, άδηφάγος λίχνος

δ φαγας δ λίχνος

τὸ λίχνευμα

ή τρυφή τρυφηλός

η μέθη μέθυσος

ή τάξις ή αταξία

ή μέθυσις μέθυσος, οίνοβαρής

τακτικός ἄνθρωπος ἄτακτος, ἀκατάστατος ἡ καθαριότης καθαρός ἡ ἀκαθαρσία ἀκάθαρτος ἡ ῥυπαρότης ἐνπαρός ἡ ἀμελεια ἀμελής Conceit; conceited.

Zeal.

Avarice; avaricious.

Greed; greedy of gain.

The love of money; moneyloving.

Generosity; generous, liberal.

Loose-living; loose-lived, "fast."

I spend, I expend, I lay out.

Expenditure, outlay, expenses.

Domestic management, saving; a manager, saver.

I save.

I hoard.

Accuracy; accurate; dear (i.e. "beloved" and expensive).

Innocence; innocent.

Cleanliness; clean.

Steadiness; steady, moral.

Seemliness; seemly.

Absurdity; absurd.

Moderation; moderate.

Moderation (us a process); I moderate.

Greediness, gluttony; gourmandizing; daintiness.

Greedy, gluttonous; dainty.

The glutton; the gourmand.

The tit-bit, gourmet.

Luxury; luxurious.

Drunkenness; drunken.

Getting drunk; drunkard, tipsy man.

Order; disorder.

An orderly, regular man.

A disorderly, unsteady man.

Cleanliness; cleanly.

Uncleanness; unclean.

Dirtiness; dirty.

Negligence; negligent.

ή έπιμέλεια' έπιμελής

ή φιλοπονία φιλόπονος

ή δκνηρία δκνηρός

ή δραστηριότης

δραστήριος, ένεργητικός

ή άργία ἄεργος άργός

ή απραξία ή αργία

ό ζήλος

ή ζωηρότης ζωηρός

ή αγρυπνία άγρυπνος

ή προσοχή· προσεκτικός καθιστῶ τινα προσεκτικόν

ή ἀπροσεξία^{*} ἀπρόσεκτος προσέχω εἴς τι

ή ἀπόνοια ἀφηρημένος

ή διασκέδασις διασκεδάζω τινα

ή ἀσυνεσία, ή ἀπερισκεψία

ασύνετος, απερίσκεπτος

ή ἀπροβουλία, ή ἀπρονοησία

άπροβούλευτος προνοητικός λαμβάνω προνοητικά μέσα

ή φρόνησις

φρόνιμος

ή σταθερότης, ή εὐστάθεια

σταθερός, εὐσταθής

ή ἀστασία ἄστατος

ή καρτερία καρτερικός

ή ύπομονή ύπομονητικός

ή ανυπομονησία ανυπόμονος

ή εὐπείθεια εὐπειθής

η ευπείθεια· απείθης ή απείθεια· απείθης

η απεισεια' απεισης

ή δυστροπία δύστροπος

ή ισχυρογνωμοσύνη ισχυρογνώμων

ή πεισμονή πεισματώδης

ή ἀκολουθία, ή συνέπεια

Diligence; diligent.

Industry; industrious.

Laziness; lazy.

Activity.

Active, energetic.

Idleness; idle; slow.

Inactivity; idleness.

Zeal, ardour.

Liveliness; lively.

Watchfulness; watchful, wakeful.

Attention; attentive.

I call a man's attention (make him attentive).

Inattention; inattentive.
I attend to a thing.

Absent-mindedness; absent-(minded), abstracted.

Diversion; I divert, amuse any

Want of intelligence, want of caution.

Senseless, uncircumspect, hasty.
Want of forethought, improvi-

Improvident; provident.

I take precautionary measures.

Prudence.

dence.

Prudent.

Steadfastness, stability.

Steadfast, stable.

Inconstancy; inconstant.

Perseverance; persistent.

Patience; patient.

Impatience; impatient.

Obedience; obedient.

Disobedience; disobedient.

Bad behaviour; unmannerly.

Obstinacy; obstinate.

Spite; spiteful.

Consequence, result,

πρὸς πείσμά τινος κάμνω τι

ακόλουθος, συνεπής ανακόλουθος, ασυνεπής ή ανακολουθία, ή ασυνέπεια

I do a thing to spite any one, or in spite of him. Consequent, consistent. Inconsequent, inconsistent. Inconsequence, inconsistency.

X.

'Αφησημένα. "Εννοιαι γενικαί' χώρος. χρώματα κ. τ. λ.

ή υπαρξις υπάρχω τὸ ὄν' ή οὐσία οὐσιώδης οὐσιωδῶς τὸ πρᾶγμα ή κατάστασις ή θέσις είμαι είς κατάστασιν or θέσιν νὰ πράξω τι ή πραγματικότης πραγματικός επαληθεύω ή όψις, ή έμφάνεια άναφαίνομαι

κατά τὰ φαινόμενα ή έμφάνισις, ή παρουσία χθες δεν εφάνη τοῦτο τὸ βιβλίον ἐξεδόθη ἐν 'Αθήναις φαίνεται έὰν ἐγκρίνητε αὐτό ή πιθανότης πιθανός

τὸ δυνατόν δυνατός τὸ ἀδύνατον ἀδύνατος είνε αδύνατον ή δύναμις δύναμαι δυνατός, ζσχυρός άντικείμενον

παραδεκτός

δμοιάζω

ή όμοιότης δμοιος

Abstractions. General notions; space; colours, &c.

Existence: I exist. Being; essence; essential. Essentially. The thing. The condition; the situation. I am in a position to do anything. Actuality; actual. I verify. The look, the appearance; I appear, arise. According to appearances.

The appearance, the presence. He was not seen yesterday. This book was published (appeared) in Athens.

It seems. If you approve it. Probability; probable. Acceptable. Similarity, likeness; like. resemble (seem like, seem likely).

The possible; possible (strong). The impossible; impossible (weak). It is impossible.

Power: I can. Powerful, strong. Object.

ή περίπτωσις ή πτώσις

ή περίστασις ή εὐκαιρία

τὸ συμβάν, τὸ συμβεβηκός, τὸ σύμβαμα

συμβαίνει

τί συνέβη;

τὸ δυστύγημα

ή τύχη, ή συντυχία

διακυβεύω τι

δ κίνδυνος, τὸ κινδύνευμα

διατρέχω κίνδυνον

ή τύχη τυχαίος

κατά τύχην

ή τύχη

ή εὐτυχία εὐτυχής

ή δυστυχία δυστυχής

ή έπιτυχία

ή εὐδαιμονία εὐδαίμων

η συμφορά

ό κίνδυνος επικίνδυνος

ή ἀνάγκη ἀναγκαῖος

ή χρεία χρειάζομαί τι

ή έλλειψις έλλειψίς τινος έχομεν έλλειψιν χρημάτων

ή αφθονία άφθονος

έχω ἀφθονίαν

ή εὐπορία' εὔπορος

ή πενία, ή πτωχία πένης, πτωχός

ή ένδεια ένδεής

ό πλούτος πλούσιος

πλουτίζω πλουτώ

ή αθλιότης άθλιος

κατήντησεν έλεεινός

ή βοήθεια

δ δρος

ή ποιότης, τὸ ποιόν

ή ποσότης, τὸ ποσόν

τὸ σύνολον, τὸ ὅλον

τὸ μέρος ή μερίς

τὸ κόμμα, ἡ μερίς

Case; case (in grammar).

The circumstance: the occasion.

The event, the occurrence.

It happens, occurs.

What has happened?

The misfortune.

The fortune, the coincidence.

I hazard, chance a thing.

The danger, the risk.

I run a risk.

Fortune, chance; chance (adj.).

By chance.

Luck.

Good luck; happy.

Misfortune; unlucky.

Success.

Happiness; happy.

Calamity.

Danger; dangerous.

Necessity; necessary.

Need; I need something.

Lack; lack of something.

We are short of money.

Plenty; plentiful. I have plenty.

Easy circumstances; well off.

Penury, poverty; needy, poor.

Want; in want.

Wealth; wealthy.

I enrich; I am rich.

Misery; miserable.

He has become miserable.

Succour.

The term, limit, condition.

Quality.

Quantity.

The whole, the sum total.

The part; the portion, share.

The party, side.

τὸ μερίδιον

τὸ τεμάχιον τὸ περιεχόμενον περιέχω

τὸ σχημα σχηματίζω ή μορφή μορφόνω

ή ἐπιφάνεια ἐπιπόλαιος

ή άρχή, ή έναρξις

άρχομαι, άρχίζω

άρχάριος

τὸ τελος τελειόνω, περατόνω

τὸ ἄκρον' ἄκρος

τὸ μέσον' ἐν τῷ μέσῳ μέτριος

> είνε μετρίου αναστήματος κατὰ μέσον δρον

τὸ κέντρον κεντρικός

ή περιφέρεια

ή συνέχεια, ή έξακολούθησις

έξακολουθῶ

έξηκολούθησε

ή ἀκολουθία ἀκολουθῶ

ή ἐπανάληψις ἐπαναλαμβάνω

τὰ ήθη τὸ ἔθιμον

ή συνήθεια συνήθης

ή χρησις μεταχειρίζομαι

ή κατάχρησις καταχρώμαι

ή διαταγή

δίδω διαταγήν

ή τάξις τακτικός

EKTAKTOS

τὸ ἀλλόκοτον

αλλόκοτος, παράξενος

ξένος άλλοδαπός

ή άλλαγή, ή μεταβολή

άλλάσσω, μεταβάλλω

ή μεταλλαγή

εύμετάβλητος άμετάβλητος

ή διαφορά διάφορος

The particle.

The bit, piece.

The content(s); I contain.

The form; I form.

The shape; I shape.

The surface; superficial.

The beginning, commencement.

I begin; commence.

A beginner.

The end; I end, finish.

The extreme, tip, point, corner; extreme.

The middle; in the midst.

Moderate.

He is of middle stature.

. On an average, taking the mean.

The centre: central.

The circumference.

The continuity, connexion, the continuation.

I continue.

He continued.

The consequence; I follow.

The repetition; I repeat.

Morals; morality.

Habit, custom; usual.

The use; I use, employ.

The abuse: I abuse.

The order.

I give order(s).

Order; regular. Irregular, disorderly.

Originality.

Original, strange, peculiar.

Strange; foreign.

Change, alteration.

I change, alter.

The transformation.

Changeable; unchangeable.

Difference: different.

διαφέρω τούτο διαφέρει ή συμφωνία συμφώνως πρός --ό χωρισμός χωρίζω ή ένωσις ένόνω, συνενόνω τὸ ἀμοιβαίον, ή ἀμοιβαιότης άμοιβαίος ή κανονικότης κανονικός δ κανών κανονίζω ή ανωμαλία ανώμαλος ή έξαίρεσις κατ' έξαίρεσιν τὸ παράδειγμα παραδειγματικός παραδείγματος χάριν — π. χ. ίνα αναφέρω έν παράδειγμα τὸ δείγμα, τὸ ὑπόδειγμα

η οτεγμά, το υπουτεγμά
ή άπομίμησις μιμοῦμαι
ἀμίμητος
τὸ ἀντίγραφον ἀντιγράφω
ἡ ἐφεύρεσις ἐφευρίσκω
ἡ τελειότης τέλειος

ή ἀτέλεια' ἀτελής
τελειοποιῶ
ἡ μετριότης' μέτριος
ὁ βαθμός
εἰς τὸν ἔψιστον οι ὑπέρτατον
βαθμόν
ἡ σύγκρισις' συγκρίνω, παραβάλλω
παραβλητός' ἀπαράβλητος
ἡ ἀναφορά
ὁ τρόπος
τίνι τρόπως;

οί τρόποι

η ἀρχή ἀρχικός

τὸ πρωτότυπον πρωτότυπος
ό σκοπός τὸ σχέδιον
ἐπίτηδες, σκοπίμως
η αἰτία, τὸ αἴτιον

I differ.
This differs.
The agreement.

Agreeably to.

Separation; I separate (trans.). Union; I unite, I join together. Reciprocity.

Reciprocity.
Reciprocal.
Normality:

Normality; normal.
The standard; I regulate.

Anomaly; abnormal.

The exception; as an exception.

The example; exemplary. For example, for instance.

To quote an instance.

The sample, the pattern.

The imitation; I imitate.

Inimitable.

The copy; I copy.
The invention; I invent.

The perfection; perfect, complete.

Imperfection; imperfect.

I perfect.

Moderation; moderate.

The degree.

In the highest degree.

The comparison; I compare, liken. Comparable; incomparable. Relation; relative.

The reference.

The manner.

In what manner?

The manners.

The beginning; initial. The original; original.

The aim; the plan.

On purpose, intentionally.

The cause, the reason.

προξενώ τι
δ λόγος, ή αἰτία
τὸ ἀποτέλεσμα
τὸ σχέδιόν μου ἐναυάγησε
ή πρότασις
ή περίστασις, ή εὐκαιρία
ή δοκιμή
ή πείρα
πεπειραμένος ἄνθρωπος
ἔμπειρος πολύπειρος
ή ἀπόδειξις ἀποδεικνύω
τὸ μέσον ὁ σκοπός
κατορθόνω τὸν σκοπόν μου
ή ἀσχολία ἐνασχολοῦμαι εἴς τι

ένησχολημένος
ή έργασία έργάζομαι
ή προσπάθεια προσπαθῶ
ή ὧφέλεια, τὸ ὄφελος ὧφέλιμος
ἀνωφελής ὧφελῶ
ή βλάβη βλάπτω
ή ζημία ζημιόνω
ή ἀποζημίωσις ἀποζημιῶ

δὲν ἀφελεῖ οὐδέν
ἐπωφελής· ἐπιζήμιος
ἐπιβλαβής
τὸ ἐμπόδιον· ἐμποδίζω, κωλύω
ἡ ἐνόχλησις· ἐνοχλῶ
μήπως σᾶς ἐνοχλῶ;
μήπως σᾶς ἀνησυχίζω;
μή ἐνοχλεῖσθε, μὴ ταράττεσθε

ή διακοπή^{*} διακόπτω αὶ διακοπαί ή ταραχή^{*} ὁ θόρυβος ὁ ἔπαινος^{*} ἐπαινῶ^{*} ἀξιέπαινος

ή φήμη φημίζομαι περίφημος φημίζω

I cause anything. The ground, reason, cause. The result. My plan is shipwrecked. The proposal. The circumstance; opportunity. The trial. The attempt, experience. A tried, experienced man. Experienced; of great experience. The proof; I prove. The means; the end. I succeed in my object. Employment; I am busy in anything. Engaged, busy. Business: I work. The attempt, endeavour; I try. The benefit, the gain; beneficial. Useless: I benefit. The injury; I injure. The damage; I damage. Indemnity; I indemnify: compensation; I compensate. It's no good, avails naught. Advantageous; injurious. Harmful. The hindrance; I hinder, prevent. The annoyance; I annoy. I hope I don't annoy you. I trust I don't disturb you. Don't disturb yourself, don't be alarmed. The interruption; I interrupt. The holidays.

The disturbance; the noise.

Fame; I am talked about.

Famous; I blaze abroad.

worthy.

The praise; I praise; praise-

περιώνυμος δνομαστός περιβόητος διαβόητος ή λαμπρότης λάμπω λαμπρός ή μεγαλοπρέπεια μεγαλοπρεπής ή πομπή πομπώδης έξαίρετος, έξαίσιος ή προτίμησις προτιμώ τοῦτο είνε προτιμότερον ή σπανιότης σπάνιος ό όρισμός όρίζω ή ἀπόφασις ἀποφασίζω ή ανακοίνωσις κοινοποιώ ή προσφορά προσφέρω ή παραδοχή παραδέχομαι ή ἀποποίησις ἀποποιοθμαι τὰ συγχαρητήρια' συγχαίρω ή ύποδοχή ύποδέχομαι ή ὑπόσχεσις' ὑπισχνοῦμαι, ὑπόσχομαι, έπαγγέλλομαι ή άδεια' έπιτρέπω ή ἀπαγόρευσις ἀπαγορεύω

ή απαγόρευσις απαγορεύω ή πρότασις προτείνω

ή πίεσις πιέζω

ή καταπίεσις καταπιέζω

ή ἀπελευθέρωσις ἀπελευθερόνω

ή έλευθερία έλεύθερος

ή δουλεία δουλεύω

ύπηρετ**ῶ**

ή Ισύτης Ίσος έξισῶ

ή ύπηρεσία, ή έκδούλευσις

τὸ κέρδος κερδαίνω

πορίζομαι τον άρτον μου

ή ζημία. ζημιοῦμαι δ λυγαριασμός

δίδω λόγον ὑπεύθυνος εὐθύνη

ό χῶρος' εὐρύχωρος ἡ ἔκτασις' ἐκτενής, ἐκτεταμένος τὸ μῆκος' μακρός ἐπιμηκύνω Illustrious; noteworthy.
Celebrated; notorious.
Splendour; I shine; brilliant.
Magnificence; magnificent.
The display; showy, pompous.
Exceptional, extraordinary.
The preference; I prefer.
This is preferable.
Rarity; rare.
The definition; I define.
The resolution; I resolve.
The announcement; I announce.

The offer; I offer.

The acceptance; I accept. The refusal; I refuse.

Congratulations; I congratulate. The undertaking; I undertake.

The promise: I promise, profess.

The leave; I allow.
The prohibition; I forbid.
The proposal; I propose.
The pressure; I press.
The oppression; I oppress.
The deliverance; I free.
Freedom; free.
Slavery: I am a slave.

Slavery; I am a slave. I serve.

Equality; equal; I equalize.
The service; the obligation.

The gain; I win, gain.
I earn my bread.

The loss; I suffer loss.

The bill, reckoning, account.

I give account; responsible responsibility.

Space; spacious.

Extension; extensive, extended. Length; long.

I prolong, lengthen.

αὐτὴ ἡ γέφυρα ἔχει μῆκος έκατὸν ποδῶν

ή βραχύτης βραχύς, κουτός
ή συντομία σύντομος
ἐπιβραχύνω, συντομεύω
ἐν συντόμω, ἐν ὀλίγοις

τὸ πλάτος' εὐρύνω, πλατύνω

πλατύς, εὖρύς τὸ βάθος βαθύς ἐμβαθύνω τὸ ὕψος ὑψηλός ὑψόνω ἡ ὕψωσις

τὸ πάχος παχύς πυκνός τὸ μέγεθος μέγας, μεγάλος αὐξάνω ἡ αὔξησις

τὸ μεγαλεῖον ἡ μεγαλειότης ἡ σμικρότης μικρός κολοσσιαῖος ἡ στενότης στενός ἐπαυξάνω ἡ αὔξησις

έλαττόνω ή έλάττωσις δ ἀριθμός πολυάριθμος ἄπειρος, ἀπειράριθμος

ἀριθμῶ ἡ ἀρίθμησις ὁ ἀριθμός ἀριθμολογῶ ἡ βαρύτης βαρύς τὸ βάρος ἔχω βάρος

ή έλαφρότης ελαφρός έλαφρύνω, ἀνακουφίζω ἡ δυσκολία δύσκολος ἡ εὐκολία εὔκολος εὐκολύνω ἡ κίνησις κινῶ κινητός, εὐκίνητος ἀκίνητος This bridge is a hundred feet long.

Shortness; short.

Brevity; short, brief. I shorten, abridge.

In short, in a few words.

Breadth, width; I broaden,

Broad, wide.

Depth; deep; I deepen.

Height; high.

I raise, heighten; the heightening, exaltation, elevation.

The thickness; thick; close.

The size; great, large.

I increase (trans. and intrans., grow; increase, growth.

Majesty, prowess; the greatness. Littleness; small, little.

Colossal.

Narrowness; narrow.

I increase, enhance; increase, advancement.

I lessen; decrease.

Number; numerous.

Boundless, innumerable, couless.

I count; counting, calculation.

The number; I calculate.

Gravity; heavy.

Weight; I have weight, I weigh.

Lightness; light.

I lighten, relieve.

Difficulty; difficult.

Easiness; easy.

I facilitate.

Movement; I move.

Movable, nimble.

Immovable, motionless.

Speed.

ή ταχύτης ταχύς ή βραδύτης βραδύς ή διεύθυνσις άπευθύνω, κατευθύνω, διευθύνω ή θέσις ή πόλις κείται δ τόπος ή πλατεία ή ἀπόστασις ἀπομακρύνω πόσον ἀπέχει - ; τὸ χρῶμα' χρωματίζω βάφω (χρωμα) ανοικτόν βαθύ ωχρός κάτωχρος τὸ χρῶμα τοῦτο κλίνει πρὸς τὸ κυανοῦν τὸ λευκόν' λευκός' λευκαίνω

η λευκότης ύπόλευκος
τὸ μέλαν, τὸ μαῦρον μελας, μαῦρος
υπομελας μαυρίζω
η μελανότης μελανωπός
τὸ πολιόν, τὸ ψαρόν πολιός,
ψαρός
τὸ κυανοῦν κυανοῦς, κυανόχρους
κυανωπός, ὑπόγλαυκος
τὸ πράσινον πράσινος
πρασινίζω χλοερός

κιτρινίζω' κιτρινωπός
τὸ ἐρυθρόν, τὸ κόκκινον
ἐρυθρός, κόκκινος' πυρρός, κατα
κόκκινος
ἡ ἐρυθρότης' ἡ ἐρυθρίασις
ἐρυθρωπός' πορφυρόχρους
ῥοδόχρους
τὸ φαιόν, μελάγχρουν
φαιός, μελάγχρους, μελαγχροινός

τὸ κίτρινον κίτρινος

Swift. Slowness, sloth; slow. The direction; I direct, level, point (also manage). The position. The town lies, is situated. The place; the square. The distance; I withdraw. How far is - off? The colour; I colour. I dye. A light, dark (colour). Pale; pallid. This colour has a bluish tint. White (subst.); white (adj.); I whiten. Whiteness; whitish.

whiten.

Whiteness; whitish.

Black (subst.); black (adj.).

Blackish; I blacken.

Blackness; dark.

Grey; grey.

Blue; blue, bluish.

Bluish, greyish.
Violet.
Green; green.
I make green, grow green; greenish.
Yellow; yellow.
I turn yellow; yellowish.
Red, crimson.
Red, crimson; reddish, reddened.
Redness; reddening.
Red-hued; crimson-coloured.

Redness; reddening.
Red-hued; crimson-coloured
Rose-coloured, rosy.
Brown, brownish colour.
Brown, blackish, swarthy.

XI.

Σύμπαν.

φαινόμενα καιρός ωραι τοῦ ἔτους.

τὸ σύμπαν παγκόσμιος

ο κόσμος κοσμικός

ή φύσις φυσικός

ό οὐρανός οὐράνιος

ό ἀστήρ' τὸ ἄστρον, ὁ ἀστερισμός

ή κίνησις των αστέρων

δ απλανής αστήρ

ό πολικός ἀστήρ

ο διάττων αστήρ

δ ἀστερόεις οὐρανός ἐν ὑπαίθρω

ό πλανήτης το πλανητικόν σύστημα

ό κομήτης ή οὐρά

δ γαλαξίας

ή έως τὸ βόρειον σέλας

ό ήλιος το ήλιακον έτος

αί ἀκτίνες τοῦ ἡλίου

ή ἔκλειψις τοῦ ἡλίου ὁ ἥλιος ἀνατέλλει

ή ἀνατολή τοῦ ήλίου

ό ηλιος δύει, βασιλεύει (vl.)

ή δύσις τοῦ ήλίου

ήλιοκαής

τὸ φῶς φωτεινός

ή αίγλη, ή στίλβη στίλβω

ή λάμψις λαμπρός

τὸ σκότος στοτεινός

τὸ λυκόφως

ή σκιά σκιερός

ή σελήνη τὸ σεληνιακὸν έτος

αί τέσσαρες φάσεις της σελήνης

ή νουμηνία ή πανσέληνος

τὸ πρώτον, τὸ τελευταίον τέταρτυν

Universe.

Phenomena; time; seasons of the year.

The universe; universal.

The world; secular, worldly.

Nature; natural.

Heaven; heavenly.

The star; the constellation.

The motion of the stars.

The fixed star.

The polar star.

The shooting star.

The starry heavens.

In the open air.

The planet; the planetary system.

The comet; the tail.

The milky way.

The dawn; the aurora borealis,

northern light.

The sun; the solar year.

The rays of the sun.

The eclipse of the sun.

The sun rises.

Sunrise.

The sun sets.

The setting of the sun.

Sunburnt.

The light; luminous.

The sparkle; I sparkle.

The sheen; bright.

The darkness; dark.

The twilight.

The shade, shadow; shady.

The moon; the lunar year.

The four quarters of the moon.

The new moon; the full moon.

The first, the last quarter.

τὸ κλίμα αί ἀνατολαί, ή ἀνατολή ἀνατολι-

αί δυσμαί, ή δύσις δυτικός, έσπέριος δ νότος, ή μεσημβρία

μεσημβρινός

ό βορρας, ή άρκτος βόρειος, άρκτικός

ό βόρειος ἄνεμος δ νότιος ἄνεμος ό ἀνατολικός, δυτικὸς ἄνεμος τὸ φαινόμενον τὸ μετέωρον δ άήρ' ἀέριος, ἀέρινος

άναπνέω δροσερον άέρα

τὸ ἀερόστατον

ό ἀερόλιθος, τὸ ἀστροπελέκι

ή ἀεραντλία τὸ ρεθμα ἀέρος

ή ἀτμόσφαιρα ἀτμοσφαιρικός

τὸ πῦρ' ἡ φλόξ

ή καῦσις

δ σπινθήρ' σπινθηρίζω

δ καπνός καπνίζω

δ ἀτμός αἱ ἀναθυμιάσεις ατμιδώδης ή έξάτμισις

ή απμομηχανή τὸ ἀτμόπλοιον, ἀτμόπλουν ή νεφέλη το νέφος ή θύελλα θυελλώδης ή ἀστραπή ἀστράπτει ή βροντή βροντά

ό κεραυνός

ή ίρις, τὸ οὐράνιον τόξον

ή καταιγίς, ή τρικυμία

δ στρόβιλος, δ άνεμοστρόβιλος

ή βροχή βροχερός, δμβριος

τὸ πηγαίον ὕδωρ τὸ ῦδωρ' ή σταγών The clime, climate. The east: eastern.

> The west. Western.

South, midday.

Southern.

The north; northern, arctic.

The north wind. The south wind.

The east, west wind.

The appearance; the meteor.

The air; aerial, airy. I breathe cool air.

The balloon.

The aerolith, falling star.

The air-pump.

The draught, current of air.

The atmosphere; atmospheric.

The fire; the flame.

The heat.

The beam, ray; I radiate.

Smoke (also tobacco); I smoke.

Steam; the exhalations.

Volatile, vaporous, gaseous; evaporation.

The steam-engine.

The steam-boat.

The mist; the cloud.

The storm; stormy.

The lightning; it lightens.

The thunder; it thunders.

The thunderbolt. The rainbow.

The tempest, the storm (at sea).

The whirlwind.

The rain; rainy, showery.

Spring water.

The water; the drop.

βρέχει ό ὅμβρος, ἡ ῥαγδαία βροχή

ή χάλαζα πίπτει χάλαζα

ή χιών χιονίζει

ό πάγος παγετώδης ή πλήμμυρα πλημμυρώ

τὸ ψύχος ψυχρός

δ ἄνεμος

ή δροσιά δροσερός

ή θερμότης δ καύσων

ή δρόσος ή πάχνη

ή ύγρασία, ή ύγρότης ύγρός

ή ξηρασία

ξηρός ξηραίνω

ή ώρα τοῦ ἔτους τὸ ἔαρ, ή ἄνοιξις

τὸ θέρος, τὸ καλοκαίριον

τὸ φθινόπωρον

ό χειμών

It rains; the shower, the heavy rain.

The hail; it hails. The snow; it snows.

The frost, ice; frosty, icy.

The flood; I flood. The cold; cold.

The wind.

The cool; cool.

Warmth; heat. The dew; the hoar-frost, rime.

The damp, moisture; moist, damp.

Drought. Dry; I dry.

The time of the year, season.

The spring. The summer. The autumn. The winter.

XII.

 $\Gamma \hat{\eta}$. θάλασσα, ποταμός, ὄρος, к.τ.λ.

ή γη γήίνος ή γήϊνος σφαίρα

τὸ ήμισφαίριον

ό βόρειος (or άρκτικός) πόλος

δ νότιος (or ἀνταρκτικὸς) πόλος

δ ἄξων

ό ζσημερινός

ό παράλληλος κύκλος

ό μεσημβρινός ό βαθμός

δ τροπικός τοῦ καρκίνου, τοῦ αἰγόκερω

δ βόρειος πολικός κύκλος

ό νότιος πολικός κύκλος

ή διακεκαυμένη ζώνη

αί εὔκρατοι ζῶναι

EARTH.

Sea, river, mountain, &c.

The earth; terrestrial; the terrestrial globe.

The hemisphere.

The north pole.

The south pole.

The axis.

The equator.

The parallel, line of latitude. The meridian; the degree.

The tropic of Cancer, of Capri-

corn.

The arctic circle. The antarctic circle.

The torrid zone.

The temperate zones.

αί κατεψυγμέναι ζώναι ή γεωγραφική θέσις τόπου

τὸ μῆκος τὸ πλάτος

ή περιστροφή της γης περί τὸν ἄξωνά της (περί τὸν ήλιον) ή γη στρέφεται περί έαντήν

y yn o rpegerai nep

ή ήπειρος

ή θάλασσα ὁ ωκεανός

ή παλίρροια ή πλημμυρίς καὶ ἄμπωτις

ή πλημμυρίς ή ἄμπωτις

τὸ κῦμα ἡ κυματωγή

ό σκόπελος ή ύφαλός ή ἀκτή, τὸ παράλιον ή προκυμαία

ό κόλπος. ὁ ὅρμος ὁ πορθμός. ὁ ἰσθμός

ό λιμήν τὸ ἀκρωτήριον

ή χερσόνησος ή νησος το νησίδιον

ό νησιώτης

ή λίμνη

δ ποταμός δ χείμαρρος

δ ρύαξ, τὸ ρυάκιον ή πηγή, ή βρύσις

τὸ παραποτάμιον

ό πλωτός ποταμός

τὸ στόμιον

δ καταρράκτης

ή πλήμμυρα πλημμυρώ

ή διῶρυξ

τὸ όρος όρεινός βουνώδης

ή πεδιάς* τὸ ὀροπέδιον ή δειράς* ἡ ἀκρώρεια ἡ ὑπώρεια* ἡ κλιτύς The frigid zones.

The geographical position of a place.

The length; the breadth.

The revolution of the earth on its axis (round the sun).

The earth turns round.

The mainland, continent.

The sea; the ocean.

The tide; the ebb and flow.

The flow, high tide; the ebb, low tide.

The wave; the undulation.

The rock; the shoal.

The shore, the beach; the breakwater.

The gulf; the anchorage, haven. The strait; the isthmus, neck of

land. The harbour.

The promontory, headland.

The peninsula; the island; the islet.

The islander.

The lake.

The river; the torrent.

The brook, the rivulet; the spring, the fountain.

The tributary.

The navigable river.

The river's mouth, estuary.

The waterfall.

The flood; I flood.

The canal, dyke.

The mountain; mountain(ous), hilly.

The plain; the table-land.

The chain, neck; the peak.

The foot; the slope, side.

ή ράχις

δ λόφος το λοφίδιον το ύψωμα

δ βράχος δ κρημνός

ή κοιλάς

τὸ ἡφαίστειον (ὄρος) ὁ κρατήρ

ή έκρηξις ὁ ρύαξ

τὸ ἄντρον' τὸ σπήλαιον

ή έρημος ή έρημία

ή χώρα ὁ τόπος

τὰ περίχωρα

τὸ ὅριον ἡ μεθορία χώρα, τὰ σύνορα

ή ἄμμος ἀμμώδης

δ κονιορτός, vl. ή σκόνη

ό πηλός ή ἄργιλλος

The ridge.

The hill; the hillock; the height.

The rock; the precipice.

The valley.

The volcano; the crater.

The eruption; the stream (of lava).

The cave; the cavern.

The wilderness; the desert.

The country, region; the place.

The neighbourhood, environs.

The boundary; the borderland, frontier.

The sand; sandy.

The dust.

The mud; the loam, marl.

XIII.

Χρόνος.

διαίρεσις τοῦ χρόνου ἀνδματα τῶν μηνῶν καὶ ἡμερῶν ὥρα ἡλικία.

ό χρόνος έχω καιρόν

ή χρονολογία χρονολογικός

δ αναχρονισμός

πρό Χριστοῦ (π. Χ.)

μετὰ Χριστόν (μ. Χ.)

τὸ παρόν, τὸ ἐνεστός τὸ παρελθόν τὸ μέλλον

ή περίοδος περιοδικός

ή ἐποχή ὁ αἰών

ή έκατονταετηρίς

τὸ έτος ετήσιος ή επετηρίς

τρίς τοῦ ἔτους

ή έξαμηνία, τὸ έξάμηνον

τὸ δίσεκτον (βίσεκτον) έτος

ή τριμηνία, τὸ τρίμηνον

TIME.

Division of time; names of months and days; hour; age.

The time; I have time.

Chronology; chronological.

The anachronism; confusion of

B.C.

A.D.

The present (instant).

The past; the future (coming): or ult.; prox.

The period; periodical.

The era; the age.

The century.

The year; yearly; the anniversary.

Thrice in the year.

The half-year, six months.

The leap-year.

The quarter, three months.

τρίμηνος
δ μήν' μηνιαίος
ή πρώτη, δευτέρα μαΐου
ή έβδομάς έβδομαδιαίος
τὸ έβδομαδιαίον φύλλον
ή ήμέρα ήμερήσιος
τὰ ήμερήσια νέα

πρὸ ὀκτὰ ἡμερῶν πρὸ δεκαπέντε ήμερῶν ήμέραν παρ' ήμέραν ό ἐπιούσιος ἄρτος ἀπὸ καιροῦ εἰς καιρόν ή νύξ' τὸ μεσονύκτιον ή πρωΐα, τὸ πρωΐ καλήν ήμέραν, τλ. καλημέρα ή μεσημβρία, τὸ μεσημέριον πρὸ μεσημβρία (π. μ.) μετά μεσημβρίαν (μ. μ.) ή έσπέρα, τὸ έσπέρας απόψε ή έσπερίς σήμερον την πρωΐαν (τὸ πρωΐ) χθές προχθές

αθριον μεθαύριον

ή προτεραία
ή έπιοῦσα, ή ὑστεραία, ή ἐπαύριον
ή ὥρα' ἐνωρίς
μία ὥρα καὶ ἡμίσεια
τὸ λεπτόν' τὸ δευτερόλεπτον
ή στιγμή
ποία (τί) ὥρα εἶνε;
δευτέρα (δύο) καὶ τέταρτον
τρίτη (τρεῖς) καὶ ἡμίσεια
ἐπτὰ παρὰ τέταρτον
παρὰ δέκα (λεπτά)
ἀκριβῶς δέκα
περὶ τὴν δεκάτην ὥραν

Three months long. The month; monthly. The first, second of May. The week; weekly. The weekly journal. The day; daily. The news of the day, "Daily News." A week ago. A fortnight ago. Day by day. The daily bread. From time to time. The night; midnight. The morning, the forenoon. Good day. Midday, noon. Before noon (a.m.). After noon (p.m.). The evening. This evening, to-night. The evening party. This morning. Yesterday; the day before yesterday. To-morrow; the day after tomorrow. The day before.

The following day; the morrow.
The hour; early.
An hour and a half.
The minute; the second.
The moment.
What o'clock is it?
A quarter past two.
Half past three.
Quarter to seven.
Ten minutes to —.

Just ten, ten precisely.

About the tenth hour.

είνε δωδεκάτη ώρα, μεσημέριον ή ήλικία ποίαν ήλικίαν έχετε;

πόσων έτων είσθε;

εἶμαι εἴκοσιν ἐτῶν

είσερχεται είς το δέκατον ένατον έτος

συνεπλήρωσα τὸ τεσσαρακοστὸν ἔτος

πλησιάζει είς τὸ τριακοστὸν έτος

φαίνεται νεώτερος ή όσον είνε

ή νηπιότης

ή νεότης νέος

ό νεανίας ή νεάνις

ή νεολαία

ό πρεσβύτερος ό νεώτερος

ή ήλικία, ή ένηλικότης ένήλικος

ή ανηλικότης ανήλικος

τὸ γῆρας γέρων, γραῖα

οί ἀρχαίοι (παλαιοί) Ελληνες

ή ἀρχαιότης ἀρχαίος

ή ἀρχαιότης· ἀρχαιολόγος, ἀρχαιοδίφης It is twelve o'clock, midday.

The age.

What age are you?
How old are you?
I am twenty (years old).

He is entering on his nineteenth year.

I have completed my fortieth year.

He is approaching his thirtieth year.

He looks younger than he is.

Infancy, childhood.

Youth; young.

The young man; the young woman.

The youth (collectively), young people.

The elder; the younger.

Age; full age, majority; of age. Minority; a minor, under age.

Old age.

An old man, an old woman.

The ancient (old) Greeks.

Antiquity; ancient.

The antiquity; antiquarian, archæologist.

XIV.

Οἰκογένεια.

ονόματα της συγγενείας οἰκονομική διάταξις ύπηρέται.

ή ολκογένεια
ολκογενειάρχης
ό άρχηγὸς ολκογενείας
καλής ολκογενείας
ή συγγένεια' συγγενής

δ βαθμός της συγγενείας

FAMILY.

Names of relationship; domestic economy; servants.

The family.
The head of a family.
The founder of a family.
Of good family.

Relationship, kindred; kin, rela-

The degree of relationship.

οί προγόνοι, οί προπάτορες οί ἀπόγονοι ἡ μεταγενεστέρα γενεά ὁ πάππος' ἡ μάμμη

δ ἀνήρ' δ σύζυγος ή γυνή ή σύζυγος

νυμφεύω, ὑπανδρεύω νυμφεύομαι, ὑπανδρεύομαι

δ γάμος, τὸ συνοικέσιον οἱ ἀρραβῶνες ἀρραβωνίζομαι, μνηστεύομαι ὁ μνηστήρ' ἡ μνηστή ὁ γαμβρός' ἡ νύμφη οἱ μελλόνυμφοι' οἱ νεόνυμφοι

ή προίξ' προικίζω
οὶ γάμοι
τὸ γαμήλιον δῶρον
ὁ πατήρ' πατρικός
ἡ μήτηρ' μητρικός
ὁ πατρυιός, ὁ μητρυιός

ό πενθερός: ή πενθερά

ό γαμβρός ή μητρυιά τὸ τέκνον τὸ παιδίον ή παιδική ὄψις οἱ δίδυμοι τὸ παιδίον, ὁ παῖς ὁ υἰός ἡ θυγάτηρ παιδικός υἴϊκός παιδαριώδης τὸ κοράσιον ή παρθένικός ἡ παρθένία ὁ γαμβρός ἡ τύμφη

The ancestors, forefathers. The descendants. The later generation, posterity. The grandfather; the grandmother. The man, the husband. The woman, wife; the consort, the spouse. I marry, wed. I am wedded, married; also, I wed (the man-the woman). The marriage, the alliance. The pledges, betrothal. I am plighted, betrothed. The suitor; the fiancée. The bridegroom; the bride. The bridal pair; the newly married couple. The dowry; I endow. The wedding. The wedding presents. The father; paternal, fatherly. The mother; maternal, motherly. The paternal uncle, maternal uncle. The father-in-law: the motherin-law. The brother-in-law. The step-mother. The child; the boy. The childlike look. The twins. The little boy, the boy. The son; the daughter. Boyish; filial. Childish. The girl. The maiden; maidenly. Maidenhood, virginity.

The bridegroom; the bride.

ό πρόγονος ή προγόνη ὁ ἔγγονος ή ἐγγόνη

δ ἀπέγγονος, δ δισέγγονος ή ἀπέγγονος, ή δισέγγονος

ό αδελφός ή αδελφή

ή αδελφότης

ή άδελφικότης άδελφικός

ό θείος, ή θεία

δ ανεψιός ή ανεψιά

ὁ ἐξάδελφος· ἡ ἐξαδέλφη

ή γέννησις γεννωμαι

τὸ γένος, τὸ φῦλον ὁ ὀρφανός ἡ ὀρφανή

δ κηδεμών ή κηδεμονία

ό χήρος ή χήρα

ή χηρεία

ή ἀγαμία ὁ ἄγαμος

ό κληρονόμος· ή κληρονόμος

ή κληρονομία δ κληροδότης

ή διαθήκη

ή διαδοχή, οἱ διάδοχοι

οί οἰκονομική διάταξις, τὰ οἰκονο-

ή οἰκονόμος, ή ταμία

ή ὑπηρετεία, οἱ ὑπηρέται

ύπηρετω ή ύπηρεσία

δ μισθός

ό ύπηρέτης ή ύπηρέτις, ή ύπηρέτρια

ή θαλαμηπόλος, ὁ θεράπων

δ άμαξηλάτης

ο μάγειρος ή μαγείρισσα

ή παιδοκόμος

ή θαλαμηπόλος, ή θεράπαινα

The ancestor; the ancestress.

The offspring (male); ditto (fe-male).

The descendant of the second generation (male); ditto (female).

The brother; the sister.

The brotherhood, fraternity.

Brotherliness; brotherly.

The uncle; the aunt.

The nephew; the niece.

The cousin; ditto (female).

The birth; I am born.

The race; the tribe.

The orphan (boy); the orphan (girl).

The guardian; the guardianship.

The widower; the widow.

Widowhood.

The unmarried state; the single man.

The heir; the heiress.

The inheritance; the bequeather.

The will, testament.

The succession; the successors.

Household management; domestic matters.

The housekeeper; stewardess.

The service, the servants.

I serve; service.

The wages.

The servant; the maid, the maidservant.

The chambermaid, the attendant.

The coachman.

The cook (male); ditto (female).

The nurse.

The housemaid.

XV.

Κοινωνία.

εΐδη κυβερνήσεων τίτλοι καὶ ἀξιώματα διοίκησις, κ.τ.λ.

ή κοινωνία.

τὸ ἔθνος ή ἐθνικότης, ή ἐθνότης

έθνικός δ ίθαγενής, δ αὐτόχθων δ ξένος ξένος άλλοδαπός ή άλλ

ό ξένος 'ξένος, ἀλλοδαπός' ή ἀλλοδαπή

ό λαός ὁ ὄχλος

δ πληθυσμός πολυάνθρωπος

ή δημοτικότης δημοτικός

ή πατρίς ὁ πατριώτης, ὁ φιλόπατρις

ή φιλοπατρία πατριωτικός

δ συμπατριώτης, δ πατριώτης, δ δμογενής

δ κυριάρχης ή κυριαρχία

δ έπικυριάρχης ή έπικυριαρχία

δ υπήκοος ό πολίτης

ό δοῦλος ή δουλεία

τὸ πολίτευμα

ή μοναρχία δ μονάρχης

μοναρχικός

ή ἀπόλυτος μοναρχία

ή συνταγματική μοναρχία

ή έθνική συνέλευσις, ή έθνοσυνέλευσις

ή νομοθετική βουλή

ή γερουσία

ή βουλή

ό πρόεδρος ή προεδρεία

συγκαλώ διαλύω

δ βουλευτής

έκλέγω ή έκλογή δ έκλογεύς

ή δημοκρατία

ό δημοκρατικός δημοκρατικός

ή ἀριστοκρατία ὁ ἀριστοκράτης

ή συντηρητική μερίς

SOCIETY.

Forms of government; titles and offices; administration, &c.

Society.

The nation; the nationality.

National; the native, aboriginal.

The foreigner, stranger; the foreign country.

The people; the populace, mob.

The population; populous.

Popularity; popular.

The (native) country, fatherland; the countryman, patriot.

Patriotism; patriotic.

The fellow-countryman, the man of the same race.

The sovereign; sovereignty.

The feudal lord; feudal lordship.

The subject; the citizen.

The slave; slavery.

The constitution.

The monarchy; the monarch.

Monarchic.

The absolute monarchy.

The constitutional monarchy.

The national assembly.

The legislative council.

The senate.

The parliament.

The president; presidency.

I summon; dissolve.

The member of parliament.

I elect; the election; the elector.

The democracy, republic.

The democrat; republican.

Aristocracy; the aristocrat.

The conservative party.

φιλελεύθερος ριζοσπαστικός ή αὐτοκρατορία ὁ αὐτοκράτωρ ή αὐτοκράτειρα αὐτοκρατορικός τὸ βασίλειον ὁ βασιλεύς ή βασίλισσα βασιλικός βασιλεύω ή βασιλεία ό ἀντιβασιλεύς ό διάδοχος τοῦ θρόνου ή ανάβασις είς τὸν θρόνον ό διάδοχος ή διαδοχή ό προκάτοχος

ή Μεγαλειότης μεγαλείος Μεγαλειότατε!

τὸ στέμμα τὸ σκῆπτρον

δ έκλέκτωρ δ δούξ ή δούκισσα

ό μέγας δούξ ό άρχιδούξ ό ήγεμών, ό πρίγκηψ ή ήγεμονία ή ήγεμονίς, ή πριγκί-

ό ήγεμονικός οίκος δ κόμης ή κόμησσα ή κομητία

ό βαρώνος ή βαρώνη, ή βαρωνίς

δ ίππότης ίπποτικός ή αὐλή αὐλικός κυρία της αὐλης or της τιμης δ αὐλάρχης οί εὐπατρίδαι, οί εὐγενεῖς εὐπατρίδης, εὐγενής ή διπλωματία ό διπλωμάτης διπλωματικός ή πρεσβεία ὁ πρεσβευτής οί πρέσβεις ό ἐπιτετραμμένος, ὁ ἀντιπρόσωπος

ό γραμματεύς πρεσβείας δ τίτλος τὸ ἀξίωμα δ ύπάλληλος

Liberal; radical. The empire; the emperor. The empress; imperial. The kingdom; the king. The queen; kingly, regal. I reign; the reign, rule. The viceroy. The successor to the throne. The ascent of the throne. The successor; the succession. The regent. The crown; the sceptre. Majesty; majestic. Your Majesty. The elector; the duke; duchess. The grand-duke; the arch-duke. The prince.

The princedom, principality; the

princess.

The princely house.

The count; the countess; the county.

The baron; the baroness the barony.

The knight; knightly. The court; courtly.

Lady in waiting, maid of honour.

The master of the court.

The nobles, the lords.

Noble, well-born.

Diplomacy; the diplomatist.

Diplomatic.

The embassy; the ambassador.

The legates, delegates.

The chargé d'affaires, the representative.

The secretary to the embassy. The title; the office.

The clerk, subordinate.

ή διοίκησις διοικώ αί διοικητικαὶ ἀρχαί τὸ ὑπουργείον ὁ ὑπουργός τὸ συμβούλιον ή έπαρχία' έπαρχιακός ό έπαρχιώτης ό νομός ό δημος ή πρωτεύουσα ή καθέδρα

ή κωμόπολις τὸ χωρίον, ή κώμη ό χωρίτης, χωρικός ή αστυνομία ό αστυνόμος δ ύπαστυνόμος δ κλητήρ δ χωροφύλαξ

Administration; I administer. The administrative powers. The ministry; the minister. The cabinet (council). The province; provincial. The provincial. The district; the township. The capital; the seat of government.

The town; the village, the hamlet. The countryman; country (adj.). The police; the police inspector. The policeman; constable. The gendarme; country police-

XVI.

Στρατός.

ό στρατός ό στρατιώτης δ έθελοντής δ μισθωτός στρατιώτης

ή στρατολογία ό νεοσύλλεκτος ή Φρουρά ό Φρουρός

ή έθνοφυλακή ό ἀπόμαχος τὸ ἱππικόν' ὁ ἱππεύς τὸ πεζικόν ὁ πεζός ό εὔζωνος τὸ πυροβολικόν ὁ πυροβολητής τὸ μηχανικόν (σῶμα) ό άξιωματικός τοῦ πυροβολικοῦ στρατιωτικόν σώμα ή μεραρχία τὸ σύνταγμα τὸ τάγμα δ λύχος τὸ έπιτελείον

ARMY.

The army. The soldier.

man.

The volunteer; the mercenary.

The enlistment; the recruit. The garrison; the man on garrison duty. The militia. The old soldier, retired soldier.

The cavalry; the horse-soldier. The infantry; the foot-soldier. Rifleman, sharpshooter. The artillery; the artilleryman. The engineers. The artillery officer.

A body (corps), force of soldiers. The division.

The regiment. The batallion. The company.

The regimental staff.

τὸ γενικὸν ἐπιτελεῖον ὁ ὑπασπιστής

S omnovie

ή σημαία

στρατιωτικοί βαθμοί.
οί στρατηγοί.
ό στρατάρχης, ό άρχιστράτηγος

ό στρατηγός

δ ἀντιστράτηγος

δ μοίραρχος

ό ύπομοίραρχος

ἐπιτελεῖς, ἀνώτεροι ἀξιωματικοί.

δ συνταγματάρχης

δ ἀντισυνταγμάρχης

ό ταγματάρχης

δ ίππαρχος

κατώτεροι άξιωματικοί.

ο λοχαγός

ό ἴλαρχος

δ ύπολοχαγός

δ ανθυπολοχαγός

ύπαξιωματικοί.

δ ανθυπασπιστής

ό ἐπιλοχίας

δ λοχίας δ δεκανεύς

ό ύποδεκανεύς

ό άπλοῦς στρατιώτης

01

Θέατρον. τὸ θέατρον: θεατρικός

ή σκηνή σκηνικός

ή αὐλαία, τὸ κατάβλημα

ή σκηνογραφία

The general staff.

The adjutant.
The standard.

MILITARY GRADES

The generals.

The commander, commander-in-

The general.

The lieutenant-general.

The general of division.

The lieutenant-major.

Staff-officers, higher officers.

The colonel.

The lieutenant-colonel.

The major (of infantry).

Ditto (of cavalry), the commander of cavalry.

Lower rank officers.

The captain.

The captain of the horse.

The lieutenant.

The vice-lieutenant, second lieutenant.

Non-commissioned officers.

The ensign.

The corporal.

The vice-corporal.

The sergeant.

The lance-corporal.

The common soldier, private.

XVII.

THEATRE.

The theatre; theatrical.

The scene; scenic.

The curtain.

The scenery.

ή ίματοθήκη

ή ὀρχήστρα ή πλατεία

τὰ θεωρεία

θεωρείον της πρώτης, δευτέρας

σειράς τὸ ἀμφιθέατρον τὸ ὑπερώον

τὸ εἰσιτήριον

ή δραματική τέχνη ή παράστασις

ή εὐεργετική παράστασις

ή δοκιμή

ή τραγωδία τραγικός δ ήθοποιός ή ήθοποιός τὸ δράμα δραματικός

τὸ μελόδραμα

ή πράξις τὸ διάλειμμα

ή σκηνή ό διευθυντής δ θίασος τὸ πρόσωπον

χειροκροτήσεις" γειροκροτώ, έπικροτῶ

συρίζω

τὸ νευροσπαστικὸν θέατρον

ό σχοινοβάτης δ θαυματοποιός

ό ταχυδακτυλουργός

τὸ ίπποδρόμιον

The wardrobe, dress.

The orchestra.

The pit. The boxes.

Box in the first, second row.

The dress-circle (amphitheatre).

The gallery. The ticket.

The dramatic art. The representation.

The benefit. The rehearsal.

The tragedy; tragic. The actor: the actress. The drama: dramatic. The melodrama.

The act: the interlude.

The scene. The manager. The company.

The character (mask): dramatis

persona.

The applause; I applaud, I clap.

I hiss.

The marionette theatre.

The rope-dancer. The conjuror.

The prestidigitateur.

The circus.

XVIII.

Ταξείδιον.

ἄμαξα' όδός ταχυδρομείον σιδηρόδρομος

τὸ ταξείδιον, ή περιήγησις

ό περιηγητής

ή αναχώρησις ή επάνοδος

JOURNEY.

Carriage; road; post; railway.

The journey, voyage.

The traveller.

The departure; the return.

ή διαμονή ή άφιξις

ή περιοδεία ή πεζοπορία

δ πεζοπόρος

ό πεζός

τὸ διαβατήριον

ό όδηγός όδηγω

δ ξεναγός

ἀναχωρῶ διὰ τοῦ ταχυδρομείου

τὸ ταχυδρομείον

δ διευθυντής τοῦ ταχυδρομείου

δ άγγαρος, δ ήμεροδρόμος

δ γραμματοκομιστής

ή αμαξα

ό άμαξηλάτης ἡνιοχεῖ

δ άμαξηλάτης δ ήνίοχος

ή φορτηγός αμαξα, τὸ κάρρον

δίτροχον, τετράτροχον κάρρον

ή χειράμαξα

τὸ λεωφορείον τὸ έλκηθρον

τὰ σκεύη' τὸ κιβώτιον

ή όδός, ό δρόμος ή λεωφόρος

ό σιδηρόδρομος

άναχωρῶ διὰ τοῦ σιδηροδρόμου

δ σιδηροδρομικός σταθμός

δ ίπποσιδηρόδρομος

ό σταθμός

ή ατμομηχανή

ή λέβης ὁ θερμαντήρ

ή ατμάμαξα

τὸ εἰσιτήριον

ἀπόδειξις (τῶν σκευῶν, τῶν πραγμάτων)

τὸ εἰσιτήριον πρώτης, δευτέρας θέσεως

ή άμαξοστοιχία

ή άμαξοστοιχία ἀναχωρεῖ, φθάνει

ή φορτηγός άμαξοστοιχία

ή ἔκτακτος ἁμαξοστοιχία

ή άμαξοστοιχία ἐπιβατῶν

ή ταχεία άμαξοστοιχία

The stay; the arrival.

The tour; the walking tour.

The pedestrian.

The walker.

The passport.

The guide; I guide.

The cicerone.

I leave by post. The post (office).

The postmaster.

The messenger, courier.

The letter-carrier, postman.

The carriage.

The coachman drives.

The driver: the charioteer.

The waggon, the cart.

A two-wheeled, four-wheeled cart

The velocipede.

The omnibus; the sledge. The luggage; the box.

The way, the road; the high road

The railroad. I leave by rail.

The railway station.

The tramway.

The station.

The steam-engine.

The boiler; the stove.

The locomotive.

The ticket.

The ticket (for luggage, baggage, &c.).

First, second class ticket.

The train.

The train starts, arrives.

The luggage train.

The special, extra train.

The passenger train.

The fast train.

ή κατ' εὐθείαν άμαξοστοιχία ή σύγκρουσις δύο άμαξοστοιχιῶν τὸ προσωπικὸν τῶν ὑπαλλήλων σιδηροδρόμου

ό διευθυντής ή διεύθυνσις

ό σταθμάρχης

ό άμαξυστοιχιάρχης

ό μηχανικός

ό ὑπάλληλος σιδηροδρόμου

δ δδηγός

ό σταθμοφύλαξ

το δρομολόγιον

τὸ τηλεγραφικὸν σύρμα

τὸ τηλεγραφείον

ό ὑποβρύχιος τηλέγραφος

τὸ τηλεγράφημα

The express train.

The collision of two trains.

The personnel of the railway officials.

The manager. The management.

The station-master.

The guard.

The engineer, driver.

The railway clerk.

The conductor.

The inspector.

The time-table.

The telegraph wire.

The telegraph office.

The submarine telegraph.

The telegram.

XIX.

Τροφή.

έδεσματα καὶ ποτά' ἐπιτραπεζια σκεύη' μαγειρικὰ σκεύη.

ή τροφή τρέφω^{*} θρεπτικός

τὸ πρόγευμα' προγευματίζω τὸ γεῦμα' γευματίζω

τρέφομαι έκ τινος

τὸ δειλινόν, τὸ πρόδειπνον προδειπνῶ

τὸ δεῖπνον. δειπνῶ τρώγω, εδώδιπος πίνω ποσιπος

ό τρώκτης · ό πότης λαίμαργος · ή λαιμαργία · ό φαγᾶς

ό λίχνος· ή λιχνεία τὸ λίχνευμα πεινῶ· πειναλέος Food.

Eatables and drinkables; table requisites; kitchen articles.

Food.

I nourish; nourishing. Breakfast; I breakfast.

Dinner; I dine.
I live on anything.

The evening meal; I take an evening meal.

Supper; I sup.
I eat; eatable.

I drink; drinkable.

The eater; the drinker.

The glutton; gluttony; the guzzler.

The gourmand; daintiness.

The dainty, tit-bit.

I am hungry; hungry.

ή δρεξις δρεκτικός διψω ή δίψα τὸ συμπόσιον ό συμποσιάρχης οί συνδαιτυμόνες οί ξένοι ό ξενοδόχος

αί τροφαί, τὰ τρόφιμα τὸ φαγητόν τὸ ἀγαπητὸν φαγητόν

ό ζωμός, vl. ή σοῦπα

τὸ κρέας τὸ βραστόν (κρέας)

βραστον βιδέλιον τὸ ψητόν τὸ πάχος

τὸ βωδινόν τὸ βιδέλιον

οί νεφροί, τὰ νεφρά

τὸ πρόβειον τὸ ψητὸν πρόβειον

τὸ χοιρινόν τὸ χοιρομήριον

ή καπνιστή γλώσσα

τὸ πλευρίον, vl. ή κοτελέττα

ινδιάνος (ψητός) δρνίθιον ψητόν τὸ μέρος ή μερίς

τὸ ἄρτυμα, vl. ή σάλτσα

τὸ παραγεμιστόν

τὸ ψάριον

τὰ λάχανα τὰ γεώμηλα, vl. ή πατάταις

τὰ γαλάκτια, γαλακτερικά

τὸ σφουγγάτον

τὸ ώόν, τὸ αὐγόν δ άρτος, τὸ ψωμίον τὸ ψωμάκιον

ή κόρα, νΙ. ή ψίχα

τὸ γλύκισμα τὸ ζαχαρωτόν

ή μελιτούττα, ή μελόπητα

τὸ γλυκύεφθον, νΙ. ή κομπόστα

τὰ ἐπιδόρπια, τὰ τραγήματα

τὸ βούτυρον

τὸ βουτυρωμένον ψωμίον

τὸ λίπος τὸ τυρίον Appetite; appetizing. I am thirsty; thirst.

The banquet.

The chairman of a banquet.

The guests. The host.

The victuals, the provisions.

The viands; the favourite dish.

The soup, the broth. The meat; boiled meat.

Boiled veal. Roast; the fat. Beef; veal. Kidneys.

Mutton; roast mutton.

Pork; ham. Smoked tongue. Chop, cutlet. Roast turkey. Roast fowl.

The piece; the help.

The sauce. The stuffing. The fish. The vegetables. The potatoes.

Puddings. The omelette. The egg.

The bread; the roll. The crust; the crumb.

The sweetmeat, confectionery.

The ice (sugar). The honey cake. Jam, preserve. Dessert, fruit. The butter.

The bread and butter.

The dripping. The cheese.

τὸ άλας άλατίζω

τὸ πιπέριον

τό σινάπιον, νΙ. ή μουστάρδα

τὸ ὄξος, τὸ ξύδιον

τὸ ἔλαιον, νΙ. τὸ λάδι

τὸ κιννάμωμον, νΙ, ή καννέλλα

τὸ καρυόφυλλον, vl. τὸ γαρόφαλλον

ή ζάκχαρις, τὸ ζάκχαρον

τὸ ὕδωρ, νΙ. τὸ νερόν

ό ζῦθος, vl. ή μπίρα

δ βαυαρικός ζύθος

ό οίνος, vl. τὸ κρασί

ό οίνος τοῦ 'Ρήνου

ό γαλλικός οίνος

δ καμπανίτης

τὸ γάλα τὸ ἀνθόγαλα, νΙ, τὸ

καϊμάκι

τὸ ὀξύγαλα, νΙ. τὸ γιαοῦρτι

τὰ πνευματώδη ποτά

τὸ οἰνόπνευμα

τὸ ρακίον, ή ρακή

τὸ ῥώμιον

ή λεμονάς, ή λεμονάδα

ή σοκολάτα

δ καφές

καφές χωρίς γάλα(κτος)

τὸ τέϊον, νΙ. τὸ τσάϊ

τὰ ἐπιτραπέζια σκεύη

έτοιμάζω" στρώνω" σηκόνω

τὸ τραπέζιον είνε ετοιμον καθίζω είς τὸ τραπέζιον

τὸ τραπεζομάνδυλον

τὸ χειρόμακτρον, Vl. ή πετσέτα

ή πορσελλάνη

τὸ τρυβλίον, τὸ πιάτον

τὸ κοχλιάριον, τὸ κουτάλιον

τὸ μαχαίριον

τὸ πηρούνιον

τὸ φιάλιον, νΙ. τὸ φλυτζάνι

τὸ ποτήριον

The salt; I salt.

The pepper.

The mustard.

The vinegar.

The oil.

The cinnamon.

The clove.

The sugar.

The water.

The beer.

Bavarian beer.

The wine.

Rhine wine.

French wine.

Champagne.

The milk; the cream.

Buttermilk.

Spirituous liquors.

Spirits of wine.

Brandy.

Rum.

Lemonade. Chocolate.

Coffee.

Coffee without milk.

Tea.

Table requisites.

I prepare; lay, cover; take away.

The table is laid

I sit down to table.

The table-cloth.

The napkin.

The china.

The dish.

The spoon.

The knife.
The fork.

The fork.

The cup.

The glass.

ή φιάλη τὸ κανάτιον τὸ μαγειρείον δ μάγειρος ή μαγείρισσα ή όψοθήκη, ὁ έδεσματοθήκη τὸ ὀψοφυλάκιον, τὸ ταμείον τὰ μαγειρικά σκεύη ή χύτρα, τὸ χαλκείον, νΙ, τὸ τσουκάλι, ὁ τέντζερης δ λέβης, vl. τὸ καζάνιον τὸ τηγάνιον ή ἐσχάρα, vl. ή σκάρα δ δβελός τὸ στραγγιστήριον τὸ κνηστρον, ὁ τρίπτης τὸ ἰγδίου, νΙ. τὸ γουδί ό δοίδυξ, vl. τὸ γουδοχέρι ή χώνη, τὸ χωνίον τὸ κόσκινον κοσκινίζω

τὸ ζωμήρυστρον, τὸ ἐξαφριστήριον τὸ κοχλιάριον, τὸ κουτάλιον ἡ σπαθίς, τὸ τάρακτρον τὸ κρεατοσάνιδον ἡ μηχανὴ τοῦ καφέ

ή μηχανή τοῦ καφέ δ μύλος τοῦ καφέ τὸ καρβουνιστῆρι vl.

ό κάδος ἡ κάρδοπος, τὸ ξυλοπίνακον, ▼l. ἡ

γαβάθα τὸ καλάθιον ἡ ἀποθήκη

δ πίθος, τὸ πιθάριον, vl. τὸ κιοῦπι τὸ βυτίον, vl. τὸ βουτσί, τὸ βαρέλλι

ή στρόφιγξ, vl. ή κάνουλα τὸ πῶμα, vl. τὸ στούμπωμα

δ φελλός δ έκπωμαστήρ The bottle.
The pot.
The kitchen.
The cook.
The cupboard.

The store-room; larder. The kitchen utensils.

The pitcher, the brazen vessel.

The cauldron, the boiler.
The frying-pan.
The hearth.
The spit.
The strainer.
The grater.
The mortar.

The pestle.
The funnel.
The sieve.

The skimming-ladle.
The spoon.

The whisk.
The chopping-board.

The coffee-pot.
The coffee-mill.
The coal-box.
The tub.

The wooden plate.

The basket. The cellar.

The cask, the keg.

The barrel.
The tap.
The bung.
The cork.

The corkscrew.

PART IV.

The Accidence.

By accidence we mean the changes which words undergo in order to show their relation to other words in a sentence.

Such changes are called inflections, and affect both nouns and verbs.

The noun is the name of a thing (nomen); the verb is the word which says of a thing what it does. It is the action-word.

Besides these there are a number of a words called *particles*, not subject to inflection, but useful to define, qualify, or restrict the meaning of other words.

The parts of speech may therefore be divided into-

- 1. Inflected, (a) Nouns and (β) Verbs;
- 2. Uninflected, Particles.

Nouns.

The inflections of nouns are called case-endings.

In the singular they are as follows:-

- (1) If we want to say a thing does or is so and so (nominative case) the ending is either s, ν , or nothing: the second in neuters, the last in some feminines and neuters.
- (2) If the thing is the object of an action (objective or accusative case) the ending is ν , $a[\nu]$ (masculine, feminine, and neuter) or nothing (neuter).
- (3) If we want to express the relation of or from (genitive or possessive case) the ending is v (shortened from $\sigma \iota o$) or os, masculine (sometimes feminine) and neuter, or s, feminine; in a few (chiefly modern) masculines nothing.

- (4) If we want to express the relation to, at, on, or by (dative, locative, or instrumental case) by a mere ending, that ending is -4, but the relation is more usually expressed in Modern Greek by a preposition with an objective or other case. See *Prepositions*.
- (5) If the thing be addressed, the stem itself is used without inflection, except that o is modified to ε. This is called the vocative case.

In the plural nouns are inflected as follows:-

Nom. and Voc., masc. and fem. & or es.

Objective, masc. and fem. . vs becoming after o, a, and a consonant vs, s, and as respectively.

Nom., Obj., and Voc., neuter . a. Genitive in all genders . . $\omega \nu$. Dative in all genders . . ιs or $\sigma \iota$.

In this short scheme we have given a summary and rationale of the whole of Greek declension. There are no exceptions, and all seeming irregularities arise from the way in which these case-endings are combined with the stem of the word to which they are added.

The simplest division of all nouns is that into nouns with-

- 1. Consonantal stems, and stems in a and v;
- 2. Vowel stems in $a(\eta)$ and o.

NOUNS WITH CONSONANTAL OR QUASI-CONSONANTAL STEMS.

Here the endings s, $a[\nu]$, for ν , os, ι , and ϵ s, as, $\omega\nu$, $\sigma\iota$ (masc. and fem.), or —, os, ι , and a, $\omega\nu$, $\sigma\iota$ (neut.) are simply added on to the stem; but be it observed—

(1) That as ρ_s cannot end a word, $\eta \rho_s$ and $\epsilon \rho_s$ become $\eta \rho$, the ϵ being lengthened for the sake of compensation; similarly $\rho \rho_s$ becomes $\omega \rho$, $\kappa.\tau.\lambda$. For like reasons $\eta \nu_s$ and $\epsilon \nu_s$ become $\eta \nu_s$, over and $\omega \nu_s$ become $\omega \nu_s$, as do also overs and $\omega \nu_s$, while $\epsilon \nu_s$ becomes

- (2) δ , θ , and τ fall away before s, σ , and at the end of a word; ν falls away before σ , as s after ν ; e.g. $\pi \rho \hat{a} \gamma \mu a[\tau]$, $\pi \rho \hat{a} \gamma \mu a[\tau] \sigma \iota \nu$, $\nu \epsilon \hat{a} \nu \iota [\delta] s$, $\nu \epsilon \hat{a} \nu \iota [\delta] \sigma \iota \nu$, $\pi \circ \iota \mu \dot{\gamma} \nu$ for $\pi \circ \iota \mu \dot{\epsilon} \nu$, $\pi \circ \iota \mu \dot{\epsilon} [\nu] \sigma \iota$, $\kappa \cdot \tau \cdot \lambda$.
- (3) γ , κ , χ all combine with s, σ to form ξ , while β , π , ϕ combine with s, σ to form ψ .
- (4) σ falls out between two vowels, εο, εῖ, εα, έων contract to ου, ει, η, and ῶν respectively, σσ is avoided, and the neuter stem ες is written in substantive nouns as ος in the nominative only; e.g. τέλος, τέλεος shortened to τέλους for τέλεσος, τέλει for τέλεσι, τέλη for τέλεσα, τελῶν for τελέσων, τέλεσι for τέλεσσι, ἀληθής for ἀληθέσς (neut. ἀληθές). A few do not contract in the genitive plural, as ἀνθέων, ὀρέων.
- (5) ν between two vowels (= F) falls out, and if short is modified before a vowel to ϵ ; e. g. $\beta a \theta \dot{\epsilon} \nu$, $\beta a \theta \dot{\epsilon} \omega \nu$, contracting before ϵ , ϵ , and αs , $\beta a \theta \dot{\epsilon} \dot{i}$; $\beta a \theta \dot{\epsilon} \dot{\epsilon} s$, $\beta a \theta \dot{\epsilon} \dot{\epsilon} s$, $\beta a \theta \dot{\epsilon} \dot{\epsilon} s$, $\beta a \theta \dot{\epsilon} \dot{\epsilon} s$.

In a few words it is long, and suffers neither modification nor contraction, e. g. $i\chi\theta\dot{\nu}s$, 'a fish,' $i\chi\theta\dot{\nu}os$, $i\chi\theta\dot{\nu}\iota$, but swallows up a in accusative plural, $i\chi\theta\dot{\nu}as$, $i\chi\theta\dot{\nu}s$.

Stems in ι , or ν unaccented, also in $\epsilon \nu$ (ϵF), lengthen the o of os, and form their cases as follows: $\iota \nu$ and ϵa , $\epsilon \omega s$, $\epsilon \iota$; $\epsilon \iota s$, $\epsilon \iota s$ and $\epsilon a s$, $\epsilon \omega \nu$, $\epsilon \sigma \iota$, and $\epsilon \hat{\nu} \sigma \iota \nu$ for $\hat{\epsilon} F \sigma \iota \nu$.

Πειραιεύs, the harbour of that name, for obvious phonetic reasons, contracts as follows: Πειραιᾶ for ϵa , $\hat{\omega}$ s for $\epsilon \omega$ s, $\epsilon \hat{\iota}$ for $\epsilon \omega$ s. In all these cases various ancient dialects present forms more strictly regular.

Stems in v and ι , though they present the general features of consonantal stems, are in strictness vowel stems, and, save in the case of $\epsilon v = \epsilon F$, form their objective in ν , not in a; e. g. $\beta o \hat{v} - \nu$, $\nu a \hat{v} - \nu$, $\nu a \hat{v} - \nu$. Unaccented stems in δ have an optional objective in ν for $\delta \nu$; e. g. $\pi o \lambda \acute{\nu} \pi o \nu \nu$ or $-\pi o \delta a$, $\epsilon \check{\nu} \epsilon \lambda \pi \iota \nu$ or $\epsilon \check{\nu} \epsilon \lambda \pi \iota \delta a$.

(6) If the word be a monosyllable, the endings ός, ί, ῶν, σί are (thus) accented, except πάντων, πᾶσι, 'all,' παίδων, 'boys,' φώτων, 'lights,' τίνος, τίνι, τίνων, τίσι, interrogative, ὄντος, ὄντι,

ὄντων, οὖσι. Here, however, the apparent monosyllabic stem has been contracted from a dissyllabic one, e. g. $\phi\omega\tau$ - for $\phi\alpha\sigma\tau$ -, oντ- for $\dot{\epsilon}$ οντ-, or, in the case of $\tau\dot{\epsilon}$ νος, κ.τ.λ., the accent is a mark of distinction: $\tau\iota\dot{\nu}$ ος = 'some one's,' $\tau\dot{\epsilon}$ νος, 'whose?'

(7) Stems in ηρ and ων are circumflexed in the oblique cases:
κλητηρ, -ῆρος; ἀγων, -ῶνος.

Some stems in $\epsilon\rho$ (nominative $\eta\rho = \epsilon\rho s$) throw back their accent in the vocative, and drop the ϵ in the genitive and dative; e. g. $\pi a \tau \eta \rho$, $\pi a \tau \epsilon \rho$, $\pi a \tau \rho \delta s$, $\pi a \tau \rho \delta$; $a \nu \eta \rho$, $a \nu \delta \rho \delta s$ (for $a \nu \rho \delta s$), $\kappa . \tau . \lambda$. Objective $\pi a \tau \epsilon \rho a$, not $\pi a \tau \rho a$; but $a \nu \delta \rho a$, not $a \nu \epsilon \rho a$. The reason being apparently that the originally euphonic and parasitic δ has so glued together the ν and the ρ , that they cannot again be parted. Of $\mu \eta \tau \eta \rho$ and $\theta \nu \gamma \alpha \tau \eta \rho$, declined generally like $\pi a \tau \eta \rho$, the vocatives are respectively $\mu \eta \tau \epsilon \rho$ and $\theta \nu \gamma \alpha \tau \epsilon \rho$, (observe accent). All these words, as well as $\alpha \tau \epsilon \rho - (\alpha \tau \tau \rho \rho)$ 'a star,' form the dative plural in $\rho \alpha \sigma \iota$ or $\rho \alpha \sigma \iota$, for $\epsilon \rho \sigma \iota$ or $\epsilon \rho \sigma \iota$.

(8) The following apparent irregularities should be noted:—
"Αρης (Mars), stem and vocative "Αρες, accusative "Αρην or "Αρη
["Αρεα, "Αρεσα], "Αρεσς or -ως, "Αρει.

γάλα, stem γάλακτ-.

γόνυ (stem), γόνατος, γόνατι for γόνδατος, γόνδατι; also δόρυ, δόρατος, κ.τ.λ.

γυνη (stem γυναικ-), vocative γύναι [γύναικ], γυναῖκα -ός -ί. Ζεὺς for Διεὺς, Ζεῦ, Δία, Διός, Διί. θρὶξ, stem τριχ-, to avoid two aspirates. κύων, 'dog' (stem κυον-), contracts to κύν-, κύνα, κυνός, κ.τ.λ. μάρτυς for μάρτυρ-ς, also μάρτυρ, which is stem. νὺξ for νύκτ-ς (Gothic Naht-s), νύκτα, νυκτός, κ.τ.λ. οὖς for αὖατ, αὖτ, ὧτ, ὧτός, ὧτί; ὧτα, ὧτων, ὧσίν, κ.τ.λ. ὕδωρ for ὖδαρτ, ὖδατος for ὖδαρτος, κ.τ.λ.

NOUNS WITH VOWEL STEMS.

These may be divided roughly into a-stems and o-stems (the v and ι -stems being for purposes of declension semi-consonantal).

I. A-stems.

1. These are preponderatingly feminine. The feminine endings are —, —, ν , s, ι (subscript), ι , ι , s, $\omega\nu$, ι s. Wherever the stem ends in ι a or ρ a these endings require to be simply added on, and the declension is complete.

In other cases the vowel α is modified (by a preference of the Ionic dialect) to η before s and ι , e. g. $\tau \rho \acute{a}\pi \epsilon \zeta a$, $\tau \rho \alpha \pi \acute{\epsilon} \zeta \eta s$, $\delta \acute{c} \xi a$, $\delta \acute{c} \xi \eta s$, $\kappa.\tau.\lambda$.; not however in the popular speech. The genitive $\acute{a}\omega \nu$ in all these words necessarily contracts to $\acute{\omega}\nu$, though even this is sometimes ignored in the vernacular.

The genitive and dative singular of these words, if oxytone, are circumflexed, σκιᾶς, σκιᾶ.

A large majority of stems whose vowel is preceded by any consonant except σ and the double consonants ξ and ζ, adopt the vowel η for a throughout the singular. This makes no difference in the plural; e. g. τιμὴ, στήλη, φιάλη, ψυχὴ, plural τιμαὶ, τιμὰς, τιμῶν, τιμαῖς, κ.τ.λ.

- 2. Masculines in a and η have the ending s, —, v, o (= ov when combined with a), ι , and in the plural are identical with feminines. The vocative is always the stem vowel, viz. a (not η), e. g. vεανίαs, genitive vεανίου, vocative vεανία; στρατιώτηs, genitive στρατιώτου, vocative στρατιώτα; but here be it observed that all masculines in τη-, likewise all compounds of μετρη-, πώλη-, άρχη-, have the a short, and consequently where admissible circumflex the foregoing vowel, e. g. στρατιῶτα, βιβλιοπῶλα, κ.τ.λ.
- 3. A number of masculines in a, signifying an agent, and a few others, with most proper names of this form, as well as many in η in the vernacular, simplify this declension by merely leaving the stem bare in the genitive and vocative, e.g. $\tau o \hat{v} \psi \eta \theta \dot{\eta} \rho a$, $\tau o \hat{v} \beta o \dot{\rho} \dot{\rho} \dot{a}$, $\tau o \hat{v} \phi a \gamma \dot{a}$, $\tau o \hat{v} \Theta \omega \mu \dot{a}$, $\tau o \hat{v} M a \nu \dot{o} \lambda \eta$, $\kappa . \tau . \lambda$.
- 4. If ϵ precedes η (a) in the stem, ϵa becomes $\hat{\eta}$, and ϵ is swallowed up in all other cases, causing circumflexion of last syllable, e. g. $\chi \rho \nu \sigma \hat{\epsilon} a$, $\chi \rho \nu \sigma \hat{\eta}$, $\chi \rho \nu \sigma \hat{\eta}$, $\kappa . \tau . \lambda$.

II. O-stems.

Chiefly masculine and neuter, with some feminines.

The case-endings are (practically) s, — (with o modified to ϵ), ν , ν , ι , ι , ν s, $\omega \nu$ (absorbing o but without accent), ι s for the masculine and feminine; ν , ν , ι , a absorbing o, $\omega \nu$, ι s for the neuter.

If the o of the stem is preceded by ϵ or o, contraction takes place, so and ϵ 0 becoming ov, while in the other cases ϵ and o are simply swallowed up. With monosyllables the circumflex marks this process, but not otherwise except the ϵ or o has the accent, e.g. τ 0 \hat{v} π λ 6 \hat{v} 0, τ 0 \hat{v} 0 π λ 6 \hat{v} 0, τ 0 \hat{v} 0 π λ 6 \hat{v} 0, τ 0 \hat{v} 0 π λ 6 \hat{v} 0, τ 0 \hat{v} 0 π λ 6 \hat{v} 0.

δ χρυσοῦς is really for δ χρυσέος, although δ χρύσεος is the uncontracted form actually found in ancient Greek.

A few stems in σ seem to have lost an σ , and to have been originally consonantal; such are the classical feminines $\mathring{\eta} \mathring{\eta} \chi \mathring{\omega}$, $\mathring{\eta} a \mathring{\iota} \delta \mathring{\omega}$ s, which decline $\sigma \mathring{\iota}$, $\mathring{\omega}$, $\sigma \mathring{\iota}$, and the proper names $K \lambda \epsilon \iota \mathring{\omega}$, $\Sigma a \pi \phi \mathring{\omega}$, $\Lambda \eta \tau \mathring{\omega}$. Like these are the modern proper names $\mathring{\eta} \mathring{\chi} \mathring{\iota} \omega$, genitive $\tau \mathring{\eta} s \mathring{\chi} \mathring{\iota} \omega$ s, accusative $\tau \mathring{\eta} v \mathring{\chi} \mathring{\iota} \omega(v)$, $\mathring{\eta} \mathring{\chi} \mathring{u} \omega(v)$, $\mathring{\eta} \mathring{u} \kappa \tau \tau \lambda$.

A few nouns are heteroclite or of mixed declension, e. g. τὸ ὅνειρον, 'the dream,' plural τὰ ὀνείρατα, τὸ γράψιμον and its analogues, plural τὰ γραψίματα. Also the accusatives of proper names in γένες, κράτες, μῆδες, φάνες, τέλες, which form their accusative in ην instead of in εα, η.

This doubtless arises from false analogy, the nominative $-\eta s$ suggesting η instead of ϵs as the stem-ending.

METAPLASTIC NOUNS.

In the vernacular a number of accusatives like $\pi \alpha \tau \epsilon \rho \alpha(\nu)$, $\lambda \alpha \mu \pi \delta \delta \alpha(\nu)$, suggest a fresh stem $\pi \alpha \tau \epsilon \rho \alpha$, $\lambda \alpha \mu \pi \delta \delta \alpha$. Hence we get such nominatives as $\delta \pi \alpha \tau \epsilon \rho \alpha s$, $\delta \tilde{\alpha} \nu \delta \rho \alpha s$, $\tilde{\eta} \lambda \alpha \mu \pi \delta \delta \alpha$, $\tilde{\eta} \nu \nu \kappa \tau \alpha$, for $\pi \alpha \tau \tilde{\eta} \rho$, $\delta \alpha \mu \pi \delta \delta \alpha$, $\delta \alpha \nu \delta \rho \delta s$. Such forms frequently preserve the old genitive, as $\tau \tilde{\eta} s \nu \nu \kappa \tau \delta s$, $\tau \delta \nu \delta \rho \delta s$.

A number of nouns in α and η , chiefly circumflexed on the stem-vowel, form their plurals from the stems $\alpha\delta$ and $\eta\delta$ in the vernacular; also a few paroxytones like $\mu\acute{\alpha}\nu\nu\alpha$, 'mother,' $\chi\acute{\alpha}\chi\alpha$ s, 'laugher,' $\chi\acute{\alpha}\sigma\kappa\alpha$ s, 'gaper,' $\pi\alpha\pi\alpha\tau\rho\acute{\epsilon}\chi\alpha$ s, 'rambler.' The masculine forms do not draw forward the accent in the genitive plural, e. g. $\chi\acute{\alpha}\chi\alpha\delta\omega\nu$, $\pi\alpha\pi\alpha\tau\rho\acute{\epsilon}\chi\alpha\delta\omega\nu$.

Foreign vowel stems follow the analogy of those in a, e. g., δ καφές, τοῦ καφέ, plural οἱ καφέδες; ἡ μαϊμοῦ, 'the monkey,' τῆς μαϊμοῦς, αἱ μαϊμοῦδες; but if paroxytones, as ὁ κόντες, 'the count,' the plural is -ηδες, κ.τ.λ.

Other curious mixtures difficult to classify are: δ κόρακας for κόραξ, ὧ κόρακε, τὸν κόρακα(ν), τοῦ κοράκου, οἱ κοράκοι, τοὺς κοράκους, τῶν κοράκων, κ.τ.λ.; but these belong wholly to the vernacular.

The vernacular also writes a_i s for a_i and \bar{a} s, accusative feminine plural, ϵ_s or a_i s for \bar{a} s, masculine accusative plural, and η for a_i s, feminine plural of the article.

Other instances of metaplasm and heteroclite declension in the vernacular are: τοῦ πραγμάτου for πράγματος, πράξι, πράξις for πράξις, πράξεως, παχεῖ or παχεῖ for παχεῖς, plural nominative masculine of παχύ-, 'fat,' κ.τ.λ.

GENDERS OF NOUNS.

- 1. Masculines :-
- (a) All stems in ev.
- (b) All substantives in ντ (except those in ουντ), and most in ην, ηρ, ωρ, ωτ, π; but ἡ φρὴν, ἡ χὴν, and, of course, ἡ μήτηρ and ἡ θυγάτηρ, τὸ φῶς, 'the light,' τὸ οὖς, 'the ear.'
 - 2. Feminines:-
 - (a) The few whose nominatives are \(\omega\)s and \(\omega\).
- (b) Most in δ; but παιδ-, 'boy,' 'girl,' λογάδ-, 'picked man or woman,' φυγάδ-, 'fugitive,' σποράδ-, 'scattered,' ἔπηλυδ-, 'immigrant,' νέηλυδ-, 'new comer,' are common.
 - (c) All in a and TyT, and most in et.

Of those in a and η , all are feminine but a few whose nominatives take s.

- 3. Neuters :-
 - (a) All in o whose nominative is ov.
- (b) All in aρ, aτ, and one in ιτ—τὸ μέλι, 'the honey,' genitive μέλιτος.

OF ADJECTIVES IN PARTICULAR.

- Of three endings, masculine, feminine, and neuter (τρικατάληκτα ἐπίθετα):—
- (a) o-s, η, o-ν or o-s, a, o-ν, i. e. a in case of vowel or ρ preceding (but ὀγδόη, 'eighth'). These are the commonest kind; a few in εο contract, e. g. χρυσοῦς, χρυσοῆ, χρυσοῦν.
- (b) ν-s, εîα, ν, all oxytone, but ημισυ-s, ημίσεια, ημισυ, next commonest.
- (c) ίεντ-ς, ίεντ-σα, ίεντ, becoming ίεις, ίεσσα, ίεν according to phonetic law.
 - (d) όεντ-ς, κ.τ.λ., similarly formed.
- (e) Two, viz. μέλαν- and τάλαν-, thus declined: μέλας, μέλαινα, μέλαν, 'black,' μέλανα, μέλαιναν, μέλαν, where μέλαινα = μέλανζα.
- (f) All participles, whether imperfect passive ($-\mu\epsilon\nu\sigma$), perfect passive ($-\mu\epsilon\nu\sigma$), imperfect active ($-o\nu\tau$ -), a orist passive ($-\epsilon\nu\tau$ -), lst aorist active ($-a\nu\tau$ -), perfect ($-\epsilon\nu\tau$ -), nominative ϵ 5, ϵ 6, ϵ 6 (for ϵ 7, ϵ 7, ϵ 8, ϵ 9.
- 2. Of two terminations, δικατάληκτα (masculine or feminine, and neuter).
 - (a) All whose stem is ϵ_5 , nominative η_5 , ϵ_5 .
 - (b) All in ov, nominative wv, ov.
 - (c) All in , nominative is, i.
- (d) Most compounds and derivatives from compound verbs, except those which are oxytone. Also $\beta \acute{a}\rho \beta a\rho\sigma$, $\mathring{\eta}\sigma\nu\chi\sigma$, $\mathring{\eta}\mu\epsilon\rho\sigma$. The vernacular ignores this class, using the feminines $\mathring{\eta}$ $\mathring{\eta}\sigma\nu\chi\eta$, $\kappa,\tau,\lambda_{\eta}$, in disregard of the accentual laws.

3. Adjectives of one ending ($\mu o \nu o \kappa a \tau \acute{a} \lambda \eta \kappa \tau a$) are simply such as are masculine and feminine, and have no neuter, e.g. δ , $\dot{\eta}$ $\ddot{a}\pi a \iota s$, 'childless,' and a few which are practically substantives in apposition, as $\delta \gamma \acute{e} \rho \omega \nu$, 'the old man,' $\dot{\eta} \stackrel{?}{\epsilon} \theta \acute{e} \lambda o \nu \tau \dot{\eta} s$, 'the volunteer.'

ADJECTIVES OF MIXED DECLENSION.

These are $\mu \epsilon \gamma \alpha s$ for $\mu \epsilon \gamma \alpha \lambda s$, 'great,' of which the singular nominative and accusative masculine and neuter are formed as though from $\mu \epsilon \gamma \alpha \lambda$ -, dropping the λ according to phonetic laws, and the rest of the cases from the stem $\mu \epsilon \gamma \alpha \lambda o$ -, and $\pi o \lambda \delta s$, $\kappa.\tau.\lambda$ -, in which the same cases are formed from stem $\pi o \lambda \delta o$ -, the rest from stem $\pi o \lambda \lambda o$ -, for $\pi o \lambda \delta o$ -, The Ionic dialect declines $\pi o \lambda \lambda o$ -, $\pi o \lambda \lambda o$ -, throughout, and the vernacular $\mu \epsilon \gamma a \lambda o$ -, η -throughout.

COMPARISON OF ADJECTIVES.

 The regular way of comparing adjectives is by adding τερο τέρα τερο, comparative.

τατο τάτη τατο to the stem of the masculine and neuter.

e.g. λεπτὸ- λεπτότερο- σαφὲς σαφέστερο- — αφέστατο- σαφέστατο-

If the preceding syllable is short the o-stem is lengthened, e. g. σοφώτερο-, κ.τ.λ., not σοφότερο-.

- 2. Stems in εντ change to ες, and stems in ον take ες before adding the comparative endings, e. g. χαρίεντ-, χαριέστερο-, εὐδαίμον-, εὐδαίμονέστερο-.
- 3. As alternatives to τερο-, τατο-, the endings ιον-, ιστο- are added to a few adjectives, while in other cases the stem of the positive is changed. Hence arise the following seeming irregularities: αἰσχρό-, ' base,' αἴσχιστο- ; ἄσμενο-, ' glad,' ἀσμενόστερο-; κακό-, ' bad,' χειρότερο-, χείρον-, κάκιστο- and χείριστο- ; καλό-, καλλίον- (neuter κάλλιον) οτ καλήτερο-, κάλλιστο- ; μέγαλ-, μείζον- for μέγχον-, also μεγαλήτερο-, μέγιστο- ; ὀλίγο-, ἐλάσσον- for ἐλάχιον- from ἐλαχύ-, ἐλάχιστος, also ὀλιγώτερο-, ὀλίγιστο- ;

πολύ-, πλείον- or πλειότερο-, πλείστο-, also περισσότερο-; τάχιστοas superlative of ταχύ-; ὕψιστο- of ὑψηλό-.

Note too άπλοῦ-ς, άπλούστερο-ς, ἀγχίνου-ς, ἀγχινούστερος, as though the stem were ovo.

4. The following comparatives of adverbs and prepositions are noticeable :-

πλησίον, 'near' πλησιέστερος, -τατος. åπò, 'from '('far') ἀπώτερος, 'further,' -ατος, 'furthest.' πρὸ, 'before' πρότερος, 'earlier,' πρώτος, 'first,' πρώτιστος, 'first of all,' quasi "firstest."

έξ, ἐκ, 'out' ἔσχατος for ἔκ-σ-ατος, 'uttermost,' 'last.' ύπερ, 'over' ύπέρτερος, 'superior,' ὑπέρτατος, 'supreme.'

In ordinary parlance the comparative with the article = superlative, the superlative itself = 'very,' e.g. ὁ καλήτερος, the best man, κάλλιστος ἄνθρωπος, 'a very good man.'

SUBSTANTIVE PRONOUNS.

1. Personal pronouns:

Neut.

έγω, με (έμε, έμενα), μοῦ (έμοῦ), μοὶ (έμοῖ). I σὺ (ἐσὺ), σε (ἐσὲ, σένα, ἐσένα), σοῦ, σοί. Thou αὐτὸς, αὐτὸν (τὸν), αὐτοῦ (τοῦ), αὐτῷ (τῷ). He $-\dot{\eta}$ $-\dot{\eta}\nu$ $-\dot{\eta}\nu$ $-\dot{\eta}s$ $-\dot{\eta}s$ $-\dot{\eta}s$ $-\dot{\eta}$ She -ò -ò- -ò like masculine. It . ήμεις, ήμας (μας), ήμων (μας), ήμιν (μας). We Υου ύμεις (ἐσείς, σείς), ύμων (σας), ύμιν (σας). They αὐτοὶ, αὐτοὺς (τοὺς), αὐτῶν (τῶν), αὐτοῖς (τοῖς). -ai -as -ais -ais, $\kappa.\tau.\lambda$. Fem. $-\dot{a}$ $-\dot{a}$ and the rest as the masculine.

- (a) The shorter forms are the less emphatic, and when written after the words governing them lose their accent, e. g. του ἔδωκά το, οr τὸ ἔδωκά του, 'I gave it him,
- (b) The nominatives are not expressed with verbs, save for emphasis.

2. Reflective pronouns :-

I myself, (ἐγὼ) αὐτὸς or -ἡ, κ.τ.λ.

Of myself, ¿μαυτοῦ, -ῆς, κ.τ.λ., and so on.

Ourselves, (ἡμεῖς) αὐτοὶ, ἡμῶν αὐτῶν, κ.τ.λ.

Thyself, σεαυτοῦ, κ.τ.λ.; yourselves (ὑμεῖς) αὐτοὶ, κ.τ.λ.

Himself, aὐτὸς, of himself, ἐαυτοῦ, κ.τ.λ.; herself, αὐτὴ, ἑαυτῆς, κ.τ.λ.

But the Greeks also say in the objective—τὸν ἐαυτόν μου, τὸν ἐαυτόν σου, κ.τ.λ., and sometimes τὸν ἔδιον ἐαυτόν μου, κ.τ.λ., lit. 'the own self of me;' also in the nominative, ἐγὼ ὁ ἔδιος, 'I myself.'

3. Reciprocal pronoun :-

άλλήλους, -ας, ἄ, κ.τ.λ.

THE ARTICLE. ADJECTIVAL PRONOUNS.

1. The definite article δ , $\dot{\eta}$, $\tau \delta$, plural $o \dot{\iota}$, $a \dot{\iota}$, $\tau \dot{a}$, is declined in other cases as from the stems $\tau \dot{o}$ -, $\tau \dot{\eta}$ -, $\tau \dot{o}$ -. As indefinite articles, $\tau \iota s$, $\tau \iota$, or $\epsilon \dot{\iota} s$, $\mu \dot{\iota} a$, $\dot{\epsilon} \nu$, the numeral 'one,' are used.

N.B.—Masculine and neuter stem = $\tilde{\epsilon}\nu$, feminine = $\mu i a$.

2. 'My,' &c., is expressed by δ — μου, κ.τ.λ.; 'mine' or 'my own' by δ ίδικός μου, κ.τ.λ., and so on of the other pronouns.

DEMONSTRATIVE PRONOUNS.

3. 'This,' 'that,' when not over emphatic, is αὐτὸς -ὴ -ὸ, always combined with the article, thus, ὁ ἄνθρωπος αὐτὸς οτ αὐτὸς ὁ ἄνθρωπος, 'this man,' whereas ὁ αὐτὸς ἄνθρωπος means 'the same man.' But as ὁ ἄνθρωπος αὐτὸς may mean also 'the man himself,' the less ambiguous and more emphatic pronoun οὖτος αὖτη (observe accent) τοῦτο is used in preference. This being really a compound of several stems is given at length:—

SINGULAR.				PLURAL.			
	οῦτος	αὖτη	τοῦτο	οῦτοι	αὖται	ταῦτα	
	τοῦτον	ταύτην	τοῦτο	τούτους	ταύτας	ταῦτα	
	τούτου	ταύτης	τούτου		τούτων		
	τούτω	ταύτη	τούτω	τούτοις	ταύταις	τούτοις	

Here, too, the article must accompany the substantive.

 $\epsilon \kappa \epsilon \hat{\nu} vos '-\eta$ '-o, 'that, yonder,' is declined quite regularly, except that the neuter nominative and accusative drop ν . The use of the article is the same as with $o \hat{\nu} \tau o s$.

τοσοῦτο-, 'so great,' and τοιοῦτο-, 'such,' follow the declension of οῦτος, κ.τ.λ., except that the initial τ of ταύτην, κ.τ.λ., is never inserted.

ἄλλος, ἄλλη, ἄλλο, 'other,' is as regular as αὖτό-. Observe that all these pronominal words drop ν in the neuter accusative and nominative.

An old demonstrative compounded of the article $+\delta \epsilon$ is used in certain cases, e. g. $\mu \epsilon \chi \rho \iota \tau \circ \delta \delta \epsilon$, 'hitherto.'

The article with $\mu \grave{\epsilon} \nu$ and $\delta \grave{\epsilon}$ (not written in one word), $\delta \mu \grave{\epsilon} \nu$ — $\delta \delta \grave{\epsilon}$, $\kappa.\tau.\lambda$., means 'the one' — 'the other.' Also' $\delta \delta \grave{\epsilon}$ alone means 'and he' or 'but he.'

INDEFINITE AND INTERROGATORY PRONOUNS.

These are: $\tau\iota\nu$, nominative τ is, τ i, indefinite, losing accent when enclitic, e.g. $\check{a}\nu\theta\rho\omega\pi\acute{o}s$ $\tau\iota s$ $\check{\epsilon l}\chi\epsilon$ $\delta\acute{v}o$ $\upsilon io\acute{v}s$, 'a certain man had two sons;' and τis ; τi ; interrogatory. $\pi o io$ -; $\pi o ia$ -; originally = 'of what kind?' but now = τis ; τi ; \check{o} $\delta\epsilon \hat{\iota}\nu a$ or \check{o} $\delta\epsilon \hat{\iota}\nu a$ s (heteroclite), $\tau \grave{o}\nu$ $\delta\epsilon \hat{\iota}\nu a$, $\tau o \hat{v}$ $\delta\epsilon \hat{\iota}\nu a$, $\tau o \hat{v}$ $\delta\epsilon \hat{\iota}\nu a$, $\tau o \hat{v}$ $\tau \acute{a}\delta\epsilon$, $\tau o \hat{v}$ $\tau \acute{a}\delta\epsilon$ (dative not found).

The following distich was for some time the motto of a Greek satirical journal in Athens called τὸ Φῶs, 'the Light,' appended to a caricature of the fallen and standing Prime Ministers, one of whom was represented head downwards, and the other in his natural position:—

Καὶ ὁ δεῖνας καὶ ὁ τάδες
Εἶνε ὅλοι μασκαράδες.
Mr. This and Mr. That
Each and all are Messrs. Flat.

To which in one of the comic papers the prompt rejoinder appeared:—

Kaì ὁ Συντάκτης τοῦ Φωτός Μασκάρᾶς εἶνε καὶ αὐτός. And the Editor of Light Is as flat as any, quite.

RELATIVE PRONOUNS.

The commonest relative pronoun is δ $\delta\pi o i o s$, δ $\delta\pi o i o s$. Occasionally the more classical δs , δ , δ , or the compounds $\delta\sigma\pi\epsilon\rho$, $\delta\pi\epsilon\rho$, $\delta\pi\epsilon\rho$ are used: $\pi\epsilon\rho$ is a mere indeclinable particle, in force equivalent originally to 'very' or 'same.' For the rest δs , $\kappa.\tau.\lambda$., is declined quite regularly, as is also $\tau \iota s$ in composition, e. g. $\delta\nu\tau\iota\nu a$, $\delta\nu\tau\nu a$, $\delta\nu\nu a$, $\delta\nu a$, $\delta\nu\nu a$, $\delta\nu a$, $\delta\nu a$,

CORRELATIVE PRONOUNS.

Such are πότερος, 'which of two?' 'whether of two?' neuter πότερον = 'whether;' ὁ ἔτερος, 'one of two;' ὁπότερος, 'which of two' (relative); πόσος, 'how great,' 'how many;' ὅσος, 'as great as;' τόσος οτ τοσοῦτος, 'so great,' 'so many;' ποῖος, ὁποῖος, 'of what kind;' τοιοῦτος οτ τέτοιος (accent invariably on έ), 'such;' οῖος, ὁποῖος, 'such as.'

THE NUMERALS.

As some of these are subject to inflection, they are given in this place.

CARDINALS.

1 εἶs (for ε̃ν-s), μία, ε̃ν (fem. gen. and dat. μιᾶs, μιᾶ).

4 τέσσαρες, τέσσαρα.

2 δύο οτ δύω.

6 έξ, vl. έξι.

3 τρείς, τρία (gen, τριών).

7 ἐπτά.

- 8 δκτώ.
- 9 εννέα.
- 10 δέκα.
- 11 ενδεκα.
- 12 δώδεκα.
- 13 δεκατρείς -ία.
- 14 δεκατέσσαρες -α, κ.τ.λ.
- 20 εἴκοσι.
- 21 είκοσι καὶ είς οτ είκοσιν είς, κ.τ.λ.
- 30 τριάκοντα (τριάντα).
- 40 τεσσαράκοντα (σαράντα).
- 50 πεντήκοντα (πενήντα).
- 60 έξήκοντα (έξηντα).
- 70 έβδομήκοντα (έβδομηντα).
- 80 ὀγδοήκουτα (ὀγδώντα οτ ὀγδοηντα).
- 100 έκατόν.
- 101 έκατὸν (καὶ) εἶς, κ.τ.λ.
- 103 έκατὸν τρείς, κ.τ.λ.
- 200 διακόσιοι (declined).
- 300 τριακόσιοι.
- 400 τετρακόσιοι.
- 500 πεντακόσιοι.

- 600 έξακόσιοι.
- 700 έπτακόσιοι.
- 800 δκτακόσιοι.
- 900 εν(νε)ακόσιοι.
- 1000 χίλιοι.
- 2000 δισχίλιοι or δύο χιλιάδες (in apposition), and so on, adding χίλιοι to τρὶς, τετράκις, πεντάκις, έξάκις, έπτάκις, κ.τ.λ., meaning 'thrice,' &c., 'to χίλιοι, or combining the first ten numerals with χιλιάδες.
- 10,000 δεκακιςχίλιοι or μύριοι (classical). N.B. μυρίοι means 'countless' (note accent).
- 20,000 εἴκοσι χιλιάδες οτ δισμύριοι. 1,000,000 ἐν ἐκατομμύριον = 100 × 10,000.
- A billion, δισεκατομμύριον.
- 1883 χίλια ὀκτακόσια ὀγδοήκοντα τρία.

ORDINALS.

1st πρώτος '-η -ον.

2nd δεύτερος '-a -ov.

3rd τρίτος, κ.τ.λ.

- 4th τέταρτος, κ.τ.λ.
- 5th πέμπτος.
- 7th εβδομος.
- 9th Evaros.
- 10th δέκατος.
- 11th ενδέκατος.
- 12th δωδέκατος.
- 13th δέκατος τρίτος, κ.τ.λ.

- 20th είκοστός.
- 21st είκοστὸς πρώτος.
- 30th τριακοστός.
- 40th τεσσαρακοστός (σαρακοστός), κ.τ.λ.
- 100th έκατοστός, κ.τ.λ., the ending -στὸς being added to the stem; e.g. 'in the 1883rd year,' ἐν ἔτει χιλιοστῷ ὀκτικοσιοστῷ ὀγδοηκοστῷ τρίτῳ.

Fractions are expressed by the neuter of the ordinals: $\delta\epsilon \vec{v}$ - $\tau\epsilon\rho\sigma\nu$ (or $\tilde{\eta}\mu\iota\sigma\nu$) = $\frac{1}{2}$, $\delta\acute{v}$ 0 $\tau\rho\acute{\iota}\tau\alpha=\frac{2}{3}$, $\kappa.\tau.\lambda$.

THE VERB.

The verb consists of a root (or stem) combined with personal affixes or endings.

Verbs are divided into Active and Passive. Most have both an active and passive form. Those that have only a passive form are for the most part active in sense, having lost in the process of usage their originally passive meaning.

Verbs are further distinguished as to tense or time.

The two main tense divisions are-

- 1. Imperfect tenses, or those denoting a continued action.
- 2. Aorist tenses, or those denoting an instantaneous action.

The future tense in Modern Greek is expressed by combinations or adaptations of these other two.

Verbs are further subject to changes of mood according to whether the action is represented as actual, or conditional, or commanded. These moods are called respectively, indicative, subjunctive, and imperative.

For the imperfect there is sometimes, but not always, a separate stem, called the imperfect stem.

The agrist stem is in such cases the root of the verb.

Given the imperfect stem, the present imperfect tense in the indicative mood in all its persons may be formed at once by adding on the following affixes:—

ACTIVE.			1	PASSIVE. ·				
	1	2	3	1		1	2	3
Sing.			€L		Sing.	ομαι	€σαι	€Tal
Pl.	ομεν	$\epsilon \tau \epsilon$	ουσι (ουν)	1	Pl.	ομεθα	$\epsilon\sigma\theta\epsilon$	ονται

A slight vowel change transforms these endings into the appropriate ones for the subjunctive mood of the imperfect tenses.

N.B.—There is no distinction of past and present in the subjunctive mood.

ACTIVE. PASSIVE. Sing. w Sing. ωμαι ησαι 275 ωσι (ουν) ωμεθα ησθε ΡΙ. ωμεν ητε Pl.

The past tenses take a prefix &, called the augment, which with ϵ combines to form $\epsilon \hat{\iota}$ or $\hat{\eta}$, with ι , $\epsilon \hat{\iota}$, and with a, $\hat{\eta}$.

To form the past imperfect indicative the prefix & is placed before the stem (or root), and the following are the endings:-

ACTIVE. Sing. όμην εσο Sing. ov (vl. a) es ΡΙ. όμεθα εσθε Pl. ov (av) οντο

The agrist is formed in two ways. In case the imperfect stem is lengthened from the root, the agrist reverts to the root, and with that exception forms its persons (in the active) precisely as the imperfect past, e. g. φεύγω, root φυγ-, present imperfect έφευγον, aorist έφυγον. This is called the 2nd or strong aorist.

In case the imperfect stem is the simple root, the letter σ is interposed between stem and personal endings, or the syllable lengthened in cases where for the sake of euphony the σ is suppressed, and the endings are as follow in the active: while in the passive the 1st agrist interposes θ , the 2nd agrist nothing, and the endings are as follows:-

ACTIVE. Sing. a asPl. **a**T€

Examples: βάλλω, 'I put' or 'throw,' ἔβαλλον, 'I was throwing, εβαλον, 'I threw,' εβάλην, 'I was thrown;' λύω, 'I loose, έλυον, έλυσα, ελύθην.

In the subjunctive mood, the same stems (without the ¿) are used as in the indicative, while the personal endings are as follows :-

ACTIVE. PASSIVE. Same as for the imperfect. Ditto, circumflexed throughout. λυθώ, βαλώ, κ.τ.λ. λύσω, βάλω, κ.τ.λ.

N.B.—The vernacular is fond of forming the indicative passive agrist by adding to the agrist stem, whether 1st or 2nd, the endings of the 1st agrist active, preceded by the letters $\eta \kappa$, e.g. $\frac{\partial}{\partial k} \beta \lambda \eta \kappa a$, $\frac{\partial}{\partial k} \beta \lambda \eta \kappa a$, $\frac{\partial}{\partial k} \beta \eta \kappa a$, for $\frac{\partial}{\partial k} \beta \lambda \eta \nu$, $\frac{\partial}{\partial k} \lambda \nu$, $\frac{\partial$

The future tense is expressed either by the subjunctive mood preceded by the particle $\theta \dot{a}$, or by the verb $\theta \dot{\epsilon} \lambda \omega$, 'I will,' &c., followed by the

INFINITIVE.

This is formed of the stem + the ending $\epsilon\iota(\nu)$, passive $-\epsilon\sigma\theta a\iota$, in the aorist $\hat{\eta}(\nu a\iota)$, e. g. $\theta \grave{\alpha} \lambda \acute{\nu}\omega$, 'I will loose' (as a habit); $\theta \grave{\alpha} \lambda \acute{\nu}\sigma\omega$, 'I will loose' (on some special occasion); passive $\theta \grave{\alpha} \lambda \nu \theta \grave{\omega}$, $\kappa.\tau.\lambda$. $\theta \acute{\epsilon}\lambda\omega \beta \acute{\alpha}\lambda\lambda\epsilon\iota(\nu)$, 'I shall put' (habitually); $\theta \acute{\epsilon}\lambda\omega \beta \acute{\alpha}\lambda\epsilon\iota(\nu)$, 'I shall put' (once for all); $\theta \acute{\epsilon}\lambda\omega \beta \acute{\alpha}\lambda\lambda\epsilon\sigma\theta a\iota$, $\theta \acute{\epsilon}\lambda\omega \beta \acute{\alpha}\lambda\hat{\eta}$. N.B.—'I will put' is $\theta \acute{\epsilon}\lambda\omega \nu \grave{\alpha} \beta \acute{\alpha}\lambda\omega$, $\kappa.\tau.\lambda$.

The infinitive is properly the old locative case of a noun. It is still used as an indeclinable substantive with the article, but in this case the old classical form is employed, i. e. the ν is never dropped in imperfect and 2nd aorist, and for the 1st aorist $a\iota$ is used instead of $\epsilon\iota$, while the $\epsilon\iota\nu$ of the 2nd aorist active is always circumflexed, e.g. $\tau \delta$ $\beta \acute{a}\lambda \lambda \epsilon\iota\nu$, $\tau \delta$ $\beta a\lambda \epsilon \imath\nu$, $\tau \delta$ $\lambda \nu \delta \eta \nu a\iota$, $\kappa.\tau.\lambda$.

The modern form of the infinitive acrist is also used with $\xi_{\chi\omega}$, 'I have,' to form a compound perfect and pluperfect, e. g. $\xi_{\chi\omega}$ $\lambda \acute{\nu}\sigma \epsilon \iota$, 'I have loosed;' $\xi_{\chi\omega}$ $\beta \acute{\alpha}\lambda \epsilon \iota$, 'I have put;' $\epsilon \ideta_{\chi}\chi_{\omega}$ (for $\xi_{\xi\chi}$) $\delta \acute{\nu}$ $\delta \acute$

IMPERATIVE MOOD, OR MOOD OF COMMANDING.

To the imperfect stem the following endings are added, in the active:—

 $\epsilon[\varsigma]$ ('thou') and occasionally $\epsilon\tau\omega$ ('he'). $\epsilon\tau\epsilon$ ('ye') very rarely $\epsilon\tau\omega\sigma\alpha\nu$ or $\epsilon\tau\omega\nu$ ('they'). and in the passive:— εσο (ου) έσθω. εσθε έσθωσαν οτ έσθων.

As a rule a wish regarding all other persons but the second is expressed by ås followed by the subjunctive, e. g. ås λύσω, ås λύσουν.

ås is short for ἄφες, 2nd aorist imperative of ἀφ-ε-, imperfect ἀφίημι, 'let,' 'permit.'

To the 1st agrist stem the following endings are added:—

 ϵ of ov ate at a passive.

ου or ητι or ηθι (the latter if no aspirate precedes) ήτω. ητε ήτωσαν οι έντων.

N.B.—(1) To form the 2nd agrist imperative the endings of the imperfect are added to 2nd agrist stem: whereas in the passive the endings are alike for 1st and 2nd agrist. (2) or requires the active stem, e.g. $\gamma \rho \dot{a} \psi \sigma v$, not $\gamma \rho \dot{a} \phi \theta \sigma v$.

The foregoing supplies the key to all the most ordinary forms of the verb except the participles; but before we speak of these it may be well to mention a few classical forms not in common use, but cropping up in occasional phrases, such are:—

THE CLASSICAL FUTURE.

This is simply the same as the present imperfect + the insertion of σ between stem and personal ending in the active, and $\theta\eta\sigma$ between stem and personal ending in the passive, e.g. $\lambda \dot{\nu}\sigma\omega$, $\lambda \nu\theta\dot{\eta}\sigma\sigma\mu\alpha\iota$, $\kappa.\tau.\lambda$.

THE MIDDLE AORIST.

Middle means halfway between passive and active. Those passive verbs which have an active meaning may form (not must) their agrists as follows: To the 1st agrist stems are added the following personal endings:—

 άμην
 αμεθα

 ω for ασο
 ασθε

 ατο
 αντο

and to the 2nd agrist stem the endings of the imperfect past passive.

A future middle is also sometimes formed, which is identical with the passive except that σ is substituted for $\theta\eta\sigma$.

THE PERFECT ACTIVE.

This is formed by doubling the first consonant and inserting ϵ , e. g. $\lambda \epsilon \lambda$ for λ , $\gamma \epsilon \gamma$ for γ , $\kappa.\tau.\lambda$, and if the root end in a vowel or a liquid inserting κ , aspirating a mute or medial, and leaving an aspirate intact, and then adding the endings of the 1st aorist, save that the 3rd person plural ends in $a\nu\tau\iota$ instead of $a\nu$, e. g. $\lambda \epsilon \lambda \nu \kappa a\sigma\iota$ from $\lambda \nu$, $\gamma \epsilon \gamma \rho \dot{\alpha} \phi a\sigma\iota$ from $\gamma \rho a\phi$ -, $\kappa.\tau.\lambda$.

A perfect passive formed by adding to the reduplicated stem the endings $\mu a\iota$, $\sigma a\iota$, $\tau a\iota$; $\mu \epsilon \theta a$, $\theta \epsilon$ (after vowels $\sigma \theta \epsilon$), and (where possible) $\nu \tau a\iota$, is found in such isolated phrases as $\tau \epsilon \tau \epsilon \lambda \epsilon \sigma \tau a\iota$, 'it is finished,' from root $\tau \epsilon \lambda \epsilon \sigma \tau$.

N.B.— σ and sometimes λ are dropped in reduplication, e.g. ἐστέρημαι for σεστέρημαι, εἴλημμαι for λέλημμαι. Observe, too, β , π , ϕ are assimilated to μ , e.g. γέγραμμαι for γέγραφμαι, also, spirants become tenues before τ , e.g. γέγραπται for γέγραφται.

THE PARTICIPLES.

The imperfect participle active is formed by adding to the imperfect stem the syllable $o\nu\tau$, which becomes with the signs of case and gender, $\omega\nu$ [$o\nu\tau$ -s], $o\nu\sigma\alpha$ [$o\nu\tau$ - $\sigma\alpha$], and $o\nu$ [τ], in masculine, feminine, and neuter respectively, and is declined according to the scheme for nouns given above. The 2nd aorist is made by adding the same endings on to the 2nd aorist stem.

The 1st agrist participle active is formed by adding to the corresponding stem the endings a_s , $a\sigma a$, $a\nu$ [$a\nu\tau$ -s, $a\nu\tau$ - σa , $a\nu\tau$], κ . τ . λ .

The perfect passive participle is formed by adding to the root (of which the reduplication is optional) the endings $\mu \acute{\epsilon} \nu \sigma$, $\mu \acute{\epsilon} \nu \sigma$, $\kappa . \tau . \lambda$. Observe the accent, invariably on the ϵ .

¹ The term "spirant" includes all consonants but tenues and liquids, according to Modern Greek phonetics.

The imperfect participle passive is made by adding to the imperfect stem the endings όμενος, ομένη, όμενον, κ.τ.λ.

The passive participle agrist is made by adding the suffix $\epsilon\nu\tau$ + generic endings = ϵ is [$\epsilon\nu\tau$ s], ϵ i σ a [$\epsilon\nu\tau$ - σ a], $\epsilon\nu$ [τ], to the 1st or 2nd agrist stems.

Besides these there are occasionally found a future active and passive participle formed by adding on the imperfect endings to the future stems given above in the account of the classical tense, e. g. $\lambda \acute{\nu}$ - σ - $\omega \nu$, $\lambda \upsilon$ - $\theta \gamma \sigma$ - $\acute{\rho} \omega \nu \sigma$, κ . τ . λ .; and also an

ACTIVE PERFECT PARTICIPLE,

formed by adding to the reduplicated root the suffix $\acute{\sigma}\tau$ - for masculine and neuter, and $\imath\hat{\iota}a$ - for the feminine, thus producing $\acute{\omega}s$ [$\sigma\tau$ -s], $\imath\hat{\iota}a$, $\acute{\omega}s$ [$\sigma\tau$], respectively. Observe the accent, which is always on the suffix save in the feminine genitive plural, which is circumflexed according to rule.

CONTRACT VERBS.

Where the verbal root ends in α , ϵ , or ϵ , contraction arises with those personal endings which begin with a vowel. In forming these contractions it has only to be remembered that—

ao, $\acute{a}\omega$, $\acute{e}\omega$, $\acute{o}\omega$, and $\acute{a}ov$ contract to ω , $\acute{\omega}$. $\acute{e}o$, oo, $o\acute{e}$, $\acute{e}ov$, $\acute{o}ov$, ov, $o\mathring{v}$ respectively. $a\acute{e}$, $a\eta$, $\acute{a}\acute{e}\iota$, $a\eta$,,, a, \mathring{a} . $\acute{e}\acute{e}$, $\acute{e}\acute{e}\iota$,, $\circ \acute{\iota}$. $\acute{e}\acute{\eta}$, $\acute{e}\acute{\eta}$, $\acute{\eta}$, $\mathring{\eta}$, $\mathring{\eta}$.

But for the most part verbs in o insert ν in Modern Greek before a vowel, and thus contraction is avoided, e.g. $\delta\iota o\rho\theta \delta\nu\epsilon\iota$ for $\delta\iota o\rho\theta \delta\epsilon\iota$, $\delta\iota o\rho\theta o\hat{\iota}$, 'he corrects.'

Keeping the above contractions in view, the student will be able to write out correctly the paradigm of any contract verb.

Apparent exceptions in the mouths of the common people, e.g. ἐτιμούμουν or ἐτιμούμην for ἐτιμώμην, arise from the tendency

to assimilate all contract verbs to a common scheme, and as the vowels α and ϵ (and even o) were probably in origin variants of one indeterminate vowel sound, there is some justification for the process.

As a rule verbs in α , ϵ , and α lengthen these vowels to η and α respectively in forming the acrist, e.g. $\tau\iota\mu\acute{a}\omega$, $\tau\iota\mu\acute{\omega}$, 'I honour,' ϵ τίμησα, θὰ $\tau\iota\mu\acute{\eta}\sigma\omega$; ζητέ ω - $\hat{\omega}$, 'I seek,' ϵ ζήτησα, θὰ ζητήσ ω ; διορθόν ω , 'I correct,' διώρθ ω σα or ϵ διόρθ ω σα, $\kappa.\tau.\lambda$.

Apparent exceptions, such as γελάω, γελάσω, 'laugh,' ἀρκέω, ἀρκέσω, 'suffice,' διψάω, διψάσω, 'thirst,' πεινάω, πεινάσω, 'hunger,' σπάω, σπάσω, 'break,' καλέω, καλέσω, 'call,' ἐξεμέω, 'vomit,' τελέω, 'finish,' αἰνέω, 'praise,' κ.τ.λ., reveal in their passive forms, e.g. διψασμένος, ἢρκέσθην, τετελεσμένος, κ.τ.λ., that they have lost an σ after the root-vowel α or ϵ , so that they do not properly come under the rule. Such other exceptions as occur (and they are very rare) are probably due to false analogy.

Such is the general scheme of conjugation, and to it there are no exceptions. Given the imperfect and aorist stem of a verb, the whole conjugation is known. Some verbs have both 2nd and 1st aorists, and some only 1st or 2nd. As a rule, when the imperfect stem and the root of the verb are identical, the 1st aorist is used, when the imperfect is a secondary formation, the 2nd.

In forming the 1st aorist it must be remembered that:-

(1) β , π , ϕ combine with σ to form ψ γ , κ , χ , , , , ξ while δ , θ , τ are lost before . σ

(2) that λ, μ, ν, ρ absorb the following σ, the preceding vowel being lengthened by way of compensation; e. g. ἔμεινα for ἔμενσα, ἔστειλα for ἔστελσα, ἐπῆρε for ἐπάρσε, κ.τ.λ.

To form the imperfect stem either the simple root is retained, as in γράφω, λύω, τιμάω, ζητέω, ἀγαπάω, τήκω, νήφω, νηστεύω, κ.τ.λ., or it is increased in various ways:—

- 1. By the frequentative affix σκ, accompanied sometimes with reduplication, or by reduplication alone, in which case the reduplicated vowel is not ε as in the perfect, but ι, ε. g. γιγνώσκω, 'I know,' from γνο-, γίγνομαι for γιγένομαι from γεν-, 'become,' χάσκω, 'I gape,' from root χα-, θνήσκω or θναίσκω for θάνσκω from θαν-, 'die,' μιμνήσκω, 'I remind,' from root μνα-, and so forth.
- 2. By adding τ after a labial, as $\theta \acute{a}\pi \tau \omega$, 'I bury,' $\tau \acute{v}\pi \tau \omega$, 'I strike.'
- 3. By adding ι consonantal, which becomes absorbed, producing a change in the final consonant of the root, $\delta \iota$ becoming ζ , while γ , κ , $\chi + \iota = \sigma \sigma$ (or $\tau \tau$); $\gamma \iota \omega \rho \iota \zeta \omega$, 'I know,' for $\gamma \iota \omega \rho \iota \delta \iota \omega$, $\pi \rho \acute{\alpha} \sigma \sigma \omega$ for $\pi \rho \acute{\alpha} \kappa \iota \omega$, $\delta \iota \alpha \tau \acute{\alpha} \sigma \sigma \omega$ for $\delta \iota \alpha \tau \acute{\alpha} \gamma \iota \omega$, $\kappa . \tau . \lambda$.
- 4. By the affix $\alpha \nu$ often accompanied by nasalization of the root, e. g. $\lambda \alpha \mu \beta \acute{\alpha} \nu \omega$, 'I take,' from $\lambda \alpha \beta$ -, $\mu \alpha \nu \theta \acute{\alpha} \nu \omega$, 'I learn,' from $\mu \alpha \theta$ -, $\lambda \alpha \nu \theta \acute{\alpha} \nu \omega$, 'I hide,' from $\lambda \alpha \theta$ -; or by suffix $\alpha \nu + \iota$ consonantal = $\alpha \iota \nu$, as $\pi \alpha \theta \alpha \acute{\nu} \omega$, 'I suffer,' from $\pi \alpha \theta$ -; or by ν alone, as $\phi \acute{\epsilon} \rho \nu \omega$ from $\phi \epsilon \rho$ -, accompanied sometimes with change of vowel, as $\gamma \acute{\epsilon} \rho \nu \omega$ from $\gamma \nu \rho$ -, ($\acute{\epsilon}$) $\pi \alpha \acute{\iota} \rho \nu \omega$ from $\acute{\epsilon} \pi \alpha \rho$ -. This ν is occasionally inserted between the last consonant and the final vowel, especially α , of a root, e. g. $\pi \epsilon \rho \nu \acute{\alpha} \omega$, 'I pass,' aorist $\acute{\epsilon} \pi \acute{\epsilon} \rho \alpha \sigma \omega$.
- The root-vowel is strengthened, e.g. v becomes εv, as φυγ-, 'flee,' φεύγω, 'I flee,' ἔφυγον, 'I fled.'

The following is a list of so-called Irregular Verbs. In some cases the irregularity is produced by a striving for regularity led by false analogy.

αἰσθάνομαι, aor. ἦσθάνθην, 'feel.' ἀμαρτάνω, ἡμάρτησα and ἤμαρτον, 'sin.' ἀναλίσκω, ἦνοίξα and ἀνέψξα, 'open.' ἀποθνήσκω, ἀπέθανον, θὰ ἀποθάνω, 'die.' ἀπολλύω, ἀπώλεσα; pf. p. ἀπολωλώς -υῖα -ός, 'lose.' ἀρέσκω, ἤρεσα, θὰ ἀρέσω, ' please.'

αὐξάνω, ηὔξησα, θὰ αὐξήσω, 'grow.'

ἀφ-ικνέομαι, θὰ ἀφιχθῶ, ἀφίχθην and ἀφικόμην; p. p. ἀφιγμένος, 'arrive.'

ἀφίνω, ἄφησα and ἀφῆκα; imperat. ἄφες, ἀφήσατε and ἄφετε; p. p. ἀφειμένος, 'leave,' 'let go.'

βαίνω (chiefly found in compounds), $\xi \beta \eta \nu$, $\xi \beta \eta s$, $\xi \beta \eta$, $\kappa.\tau.\lambda$.; imp. $\beta \dot{\alpha}$, $\beta \dot{\eta} \tau \epsilon$, 'go;' aor. pass. $\pi a \rho \epsilon \beta \dot{\alpha} \theta \eta$, 'it was transgressed;' f. $\theta \dot{\alpha} \beta \dot{\alpha}$. For $\xi \beta \eta \nu$ the vernacular uses $\xi \beta \eta \kappa a$, $\kappa.\tau.\lambda$.

βάλλω, root βαλ and βλα, θὰ βάλω, ἔβαλον or ἔβαλα, ἐβλήθην, βεβλημένος, 'cast,' 'put,' 'put on.'

βαρύνω, θὰ βαρύνω, ἐβάρυνα, θὰ βαρυνθῶ, ἐβαρύνθην, 'weary,' 'burden.'

βλέπω, aor. from root iδ- [Fίδ], εΐδον or -a, ἴδε and ἰδέ, also ἰδές, ἱδών, θὰ ἴδω, 'see.' In compounds regular, as κατέβλεψεν, 'he looked down,' ἀνέβλεψα, 'I looked up.'

βόσκω, aor. from stem βοσκε-, 'feed,' θὰ βοσκήσω, κ.τ.λ.

βούλομαι, 'I will,' 'intend,' θ à βουλη θ ω̂, $\dot{\epsilon}$ —, also $\dot{\eta}$ βουλή θ ην, as if from $\dot{\epsilon}$ βουλε-.

βρέχω, pass. aor. ἐβράχην, θὰ βραχῶ, κ.τ.λ., 'rain.'

γηράσκω, εγήρασα, κ.τ.λ., 'grow old.'

γίνομαι (γίγνομαι), θὰ γείνω, ἔγεινα or ἐγενόμην, γενόμενος; pf. γέγονα; pf. p. γεγονώς, 'become.'

γινώσκω (γιγνώσκω), θὰ γνώσω, ἔγνωσα and ἔγνων, ἔγνως, ἔγνω, ἔγνως, ἔγνωτε, ἔγνωσαν; imp. γνῶθι, γνῶσον or γνῶσε; aor. p. γνώσας and γνούς (γνοντ-), 'know.' Chiefly in compounds, e. g. ἀνάγνωθι, 'read,' 'recognize.'

δεικνύω, the aor., &c., from δεικ-; p. p. p. δεδειγμένος, 'show.'

δέρνω, δέρω or δαίρω, θὰ δείρω, ἔδειρα; p. θὰ δαρῶ, θὰ δαρθῶ, ἐδάρην or ἐδάρθην, 'flog,' 'flay.' Hence δέρ-μα, 'skin.'

δέχομαι, ἐδέχθην, θὰ δεχθῶ; p. p. δεδεγμένος; aor. m. also found, ἐδεξάμην; p. δεχθεὶς and δεξάμενος, 'receive.'

διδάσκω, the aor. from διδαχ-, 'teach.'

διδράσκω (in comp.) (root δρα-), ἀπέδρασα, ἀπέδρασας, ἀπέδρασεν,

also ἀπέδρας, ἀπέδρα (cf. γνω-); part. ἀποδρὰς, ἀποδρᾶσα, 'run away.'

δίδω, θὰ δώσω, ἔδωσα and ἔδωκα, θὰ δοθῶ, ἔδόθην; p. p. p. δεδομένος, 'give.'

δύνα-μαι -σαι -ται -μεθα -σθε -νται (a throughout); subj. δύνωμαι, δύνησαι, δύνηται, δυνώμεθα, δύνησθε, δύνωνται, or like the indicative; inf. δύνασθαι; p. δυνάμενος; imp. ἐδυνάμην and ήδυνάμην (cf. βούλομαι), κ.τ.λ. (with a throughout); θὰ δυνηθῶ, ἤδυνήθην, 'can,' 'am able.'

έγείρω; imp. ἤγειρον; aor. ἤγειρα, θὰ ἐγερθῶ, ἦγέρθην, 'raise,' 'wake,' 'rise,' 'awaken;' p. p. p. ἐγηγερμένος.

εἶμαι (εἰμὶ), εἶσαι, εἶνε (ἐστί), εἴμεθα (ἐσμὲν), εἶσθε, εἶνε (εἰσι); subj. ἢμαι (ϣ), ἢσαι (ἢs), ἢνε (ἢ), ἤμεθα (ωμεν), ἢσθε, ἢνε (ὢσι); imp. ἔσο, ἔστω, ἔστωσαν; inf. εἶσθαι (εἶναι); p. ων (ἀντ-), 'be.' No aorists, for which ἔγεινα, θὰ γείνω, κ.τ.λ., are used.

ἐκπλήττω; 1st aor. act. from πληγ-; 2nd aor. pass. from πλαγ-, 'astonish.'

εμποδίζω, 'hinder,' takes no augment.

ξρχομαι, 'come' (ἐλθ-); fut. p. ἐλευσόμενος for ἐλυθσόμενος.

εύρίσκω (εὐρ-, augment optional), 'find.'

 $ε \tilde{v} χομαι (ε \tilde{v} χη-)$, 'wish.'

 $\xi_{\chi\omega}$ (σχ- σχε-), ξ σχον, θ à σχε θ $\hat{\omega}$, ξ σχέ θ ην, 'have.'

ζάω, ζῶ, ζῆς, ζῆ, ζῶμεν, ζῆτε, ζῶσι, 'live,' ἔζησα.

ήξεύρω, 'know,' μαθ-.

θάπτω, 'bury' (ταφ-, pass.); p. p. p. τεθαμμένος.

 $\theta \dot{\epsilon} \lambda \omega$, $\dot{\epsilon} \theta \dot{\epsilon} \lambda \omega$ ($\theta \dot{\epsilon} \lambda \dot{\epsilon} - \dot{\epsilon} \theta \dot{\epsilon} \lambda \dot{\epsilon}$ -), 'will.'

θέτω (class. τίθημι) (θε-), ἔθηκα, θὰ θέσω (mid. comp. προτίθεμαι, 'I propose,' 'set before myself'); θὰ τεθῶ, ἐτέθην; part. imp. τιθεὶς; aor. θείς, 'place.'

ίστάω, ἰστῶ (in comp. chiefly), also σταίνω, στήνω, στέκω; root στα- (class. ἴστημι), 'set,' 'stand,' ἴσταμαι, 'I stand;' ἔστησα, 'I set' (trans.); ἔστην, 'I stood,' also ἐστάθην, in passive sense ἐστήθην; p. ἱστάμενος, στάς.

κάθημαι (= κατὰ + ἡμαι), 'sit,' ἐκαθήμην, ἐκάθησα, κάθησε, θὰ καθήσω. The chief irregularity here is that the acrists are active in form with intransitive sense.

καίω (καξ- καυ-), θὰ καύσω, ἔκαυσα, θὰ καῶ, ἐκάην, 'burn.'

καλέω (κλα- κλε-), ἐκλήθην, κεκλημένος, ' call.'

κάμνω (καμ-), 'do.'

κεί-μαι, κ.τ.λ., subj., ditto. Endings added to stem without any intervening vowel. Past impf. ἐκείμην, ἐκείσο, κ.τ.λ.; no aor., 'lie.'

κερδαίνω (κερδίζω) (κερδε-), 'gain.'

κερνάω (κεράννυμι), θὰ κεράσω, κ.τ.λ., 'mix.'

κλαίω (κλαξ-), cf. καίω, ' weep.'

κλέπτω (κλεπ- κλαπ-), 'steal,' ἐκλάπην, θὰ κλαπῶ.

κορέννυμι, not used, but θὰ κορέσω, ἐκόρεσα, 'satiate.'

κόπτω (κοπ- or κοβ-), 'cut.'

κρεμάω, κρεμνάω, κρέμαμαι (cf. δύναμαι); θὰ κρεμάσω, θὰ κρεμασθῶ, κ.τ.λ., 'hang.'

λαγχάνω (λαχ-), 'fall in with,' 'obtain by lot.'

λανθάνω (λαθ-), θὰ λανθασθῶ, 'hide,' 'escape,' in passive 'am mistaken.'

λούω (λου- and λουσ-), θὰ λουσθῶ, λουσμένος οτ λελουμένος, 'wash.'

μανθάνω (μαθ-), 'learn.'

μάχομαι (only in imperfect), 'fight.' For other tenses, πολεμε-. μέλλω, 'intend,' 'be about to' (only in impf.); past ἤμελλον and ἔμελλον.

μιγνύω (μιγ-), 'mix,' ἔμιξα, ἐμίγην, ἐμίχθην.

οἶδα (Γιδ- Γοιδ-), 'I know.' Chiefly in phrases, τίς οἶδε; 'who knows?' Κύριος οἶδε, 'Lord knows;' οὐκ οἶδα for δὲν ἠξεύρω, 'I don't know.' Cf. our own archaism, I wot not.

μιμνήσκω (in comp.) (μνα- μνησ-), ἔμνησα, ἐμνήσθην, 'remind,' 'remember.'

οἰκτείρω, ῷκτειρον, ῷκτειρα, ' pity.'

όμνύω (όμο-), ώμοσα, θὰ όμόσω, 'swear.'

πάσχω (for πάθ-σκω) or παθαίνω (παθ-), 'suffer.'

πείθω, πείθομαι, 'persuade,' 'obey ;' ἔπεισα, ἐπείσθην ; πέπεισμαι, 'I am persuaded ;' πέποιθα, 'I trust.'

πηγαίνω and ὑπάγω (παγ- ὑπαγ-), 'go ;' ἐπήγα, θὰ πάγω. The η in ἐπῆγα or ὑπῆγα is the result of the augment in the aorist (or imperfect) of the simple verb ἦγον, ἦγα from ἀγ-.

πίνω (πι-), 'drink;' ἔπιον and ἤπια.

 $\pi i \pi \tau \omega$ ($\pi \epsilon \sigma$ - for $\pi \epsilon \tau$ -), 'fall.'

πλέω or πλεύω (πλευ-, πλεβ-), 'sail.'

πνέω, πνεύω (πνευ- πνεξ-), ἔπνεύσθην, 'breathe.'

ρέω, ρεύω (σρευ- σρεξ-), έρρευσα for έσρευσα, ' flow.'

δηγνύω (δήγνυμι), δήγνυμαι (cf. δύναμαι), κ.τ.λ. (δηγ- δαγ for Γραγ-), hence ἐδδάγην, κ.τ.λ., 'break.'

ρώννυμι, obs. except in ἔρρωσο, ἔρρωσθε, 'be strong!' 'hail!' 'farewell!'

σβύνω (σβυ- σβε-), 'quench;' ἔσβεσα and ἔσβυσα, ἐσβέσθην, ἐσβεσμένος.

σέβομαι (σεβα[δ]-), ἐσεβάσθην, 'honour,' 'revere.'

σήπομαι (σαπε-), 'rot;' ἐσάπησα, ἐσαπήθην.

τήκω (τηκ- and τακ-), 'melt;' ἔτηξα, ἐτάκην.

τρέμω, ἔτρεμον, 'tremble.' No aor. Place supplied by ἔτρεσα (classical), ἐτρόμαξα (modern).

τρέπω (τρεπ- and τραπ-), 'turn ;' ἔτρεψα, ἐτράπην, τετραμμένος. τρέφω (θρεπ- and τραφ-, cf. τριχ-, nom. θρίξ), 'feed ;' ἔθρεψα, ἐτράφην, τεθρεμμένος or τεθραμμένος. Cf. also θάπτω.

τρέχω (τρεχ- and δραμ-), 'run;' ἔτρεξα and ἔδραμον.

τρώγω (class. ἐσθίω) (φαγ-), 'eat.'

τυγχάνω (τυχ-), 'chance.'

ύπισχνέομαι οτ ύπόσχομαι, ύπεσχέθην (cf. έχω), 'promise.'

φαίνομαι, 'seem,' 'appear' (for φάνζομαι), ἐφάνην.

φέρω, φέρνω, 'bring ;' imp. ἔφερον ; aor. ἔφερα. In a few compounds the stem ἐνεγκ- or ἐνεκ- is used for aor. ἤνεγκα or ον, ἐνεχθῶ, ἦνέχθην, κ.τ.λ.

φεύγω (φυγ-), 'fly,' 'flee,' 'depart.'

φθείρω (φθαρ-), ἔφθειρα, ἐφθάρην, ἐφθαρμένος, 'spoil,' 'corrupt.'
In comp.

χαίρω (χαρ-), θὰ χαρῶ, ἐχάρην, 'rejoice,' 'be glad.' Impf. active, acrists passive in form, but intransitive in sense.

χορταίνω (χορτά-), 'satiate.'

χέω (χυ-, χευ-, χεβ-), χύνω, except in comp., ἔχυσα, κεχυμένος, κ.τ.λ., 'pour.'

ON DERIVATION AND COMPOSITION.

Closely allied to the subject of Greek accidence is that of the formation of words.

There are two principal ways by which words are built up in Greek, first, by addition of suffixes and prefixes by themselves unmeaning, and secondly, by the compounding of two or more words. The first may be called an inflexional, the second an agglutinative process, or they may be distinguished as the processes of derivation and composition.

DERIVATION BY AFFIX OR PREFIX.

The principal prefixes are :-

α(ν)- = English un, e. g. γραπτό-, 'written,' ἄγραπτο-, 'unwritten;' ὑποφερτό-, 'bearable,' ἀνυπόφερτο-, 'unbearable.' Observe change of accent, which is typical.

εὐ-, 'well,' 'easily,' &c., e.g. καταληπτό-, 'comprehensible,' εὐκατάληπτο-, 'easy of comprehension.'

δυσ-, 'ill,' 'hard,' &c., e. g. ἀναβατό-, 'accessible,' 'that may be ascended,' δυσανάβατο-, 'hard to ascend.'

All these prefixes may be compounded with the essential part less the formative vowel of a substantive, and form, by the addition of a new formative vowel, an altogether fresh word, e.g. from $\mu o \rho \phi$ -à-, 'shape,' take a and add o; the stem $\mu o \rho \phi$ -thus obtained, which has no independent existence, may then be combined, thus: $\mathring{a}\mu o \rho \phi o$ -, 'shapeless,' $\mathring{o}\acute{v}s\mu o \rho \phi o$ -, 'misshapen,' $\mathring{e}\acute{u}\mu o \rho \phi o$ -, 'shapely,' fair.' Or again, from $\mathring{v}\acute{v}\chi$ -a- $(\eta$ -),

fortune,' we derive ἀτυχέσ-, 'luckless,' δυστυχέσ-, 'unlucky,' εὐτυχέσ-, 'lucky.' Such forms should not mislead us to suppose there is any such word as τυχέσ-, μορφό-. This principle is of very wide application, e. g. ἐκβαλ- is a verb root meaning 'to put out,' 'to extricate oneself or others.' There is no such word as ἔκβολο, 'extricable,' though there is a noun ἐκβολή, 'issue,' 'exit,' but there is the adjective δυσέκβολο-, 'inextricable,' and this form is typical of many others. In this place it is convenient to observe that the change from a or e to o is very common in forming noun stems from verbal roots, thus: βαλ- becomes βολ-, φερ- φορ-, and similarly many others. Besides α-, εν-, and δυσ-, the chief prefixes are prepositions, but as these are independent words, we shall consider them under the head of "Composition." Besides these, we have the merely euphonic o-, a-, as o-λίγος for λίγο-ς, 'small,' 'few;' ἀστάχιον for στάχιον, 'an ear of corn,'

Suffixes.

- - μ ò-, masculine = '-ing,' e. g. π aλ-, 'pal-pitate,' π aλ μ ó-s, 'palpitation,' 'throb;' also adjectival, e. g. θ ε ρ -, 'heat,' θ ε ρ μ ό-, 'heated,' 'warm.'
- -μὸν-, masculine = '-er,' e. g. ἡγε-, 'lead,' ἡγεμών [όν-s], 'leader.'
 -μον-, masculine, e. g. τλα- τλη-, 'bear,' τλήμων, 'enduring,'
 'suffering.'
- -μεν-, masculine, '-er;' ποι- (ποε- παε-), 'feed,' ποιμήν [-ένς], 'shepherd.'
- -ματ-, neuter, effect of action, e.g. πρακ-, 'do,' πρᾶγμα[τ], 'deed,' 'thing done.'
- -μη-, feminine, e. g. γραμ-μη for γραφ-μή, 'a line.'
- -τερ-, chiefly in relations, e. g. πα-τὴρ, 'father,' μήτηρ, 'mother.'
 -τηρ- = '-er;' κλη-τήρ, 'caller,' 'summoner,' 'policeman,' σω-τήρ,
- -τηρ- = '-er;' κλη-τήρ, 'caller,' 'summoner,' 'policeman,' σω-τήρ, 'saviour.'
- -τορ- = '-er', ρή-τωρ, 'speaker,' 'orator.' Of this, τυρ in μάρ-τυρ is a variant.

- -τη- = '-er;' πολί-της, 'citizen;' also -τή-, e.g. κρι-τής, 'judge.'
 -τρια- and τειρα, feminine form of above, as ποιή-τρια, 'poetess,' ὑπηρέ-τρια, 'maid servant.'
- -τρίδ- = '-ster,' '-stress;' αὐλη-τρίς, 'flute-player' (female).
- -τρο-, -τρό-, neuter = instrument or object of action, e. g. ἄροτρο-ν, 'plough,' λου-τρόν, 'bath.'
- -θρο-, bye-form of above; ἄρ-θρον, 'ar-ticle,' 'joint,' 'fitting,' from ἀρ-, 'fit.'
- -θλη-, feminine form of above, e.g. γενέθλη from γενε (γεν-), 'birth,' 'generation.'
- -σύνη- = '-ness,' feminine, e. g. εὐρφοσύνη = εὐφρον-σύνη, 'gladness.'
- $-\tau \eta \tau$ = '-th,' feminine, e. g. νεό-της [τς], 'youth.'
- -ία, -ια, and ία, ια = '-th,' feminine, e. g. μ aν-, 'rave' (μ αίνο μ αι), μ aνία, 'madness ;' ἀληθὲσ-, 'true,' ἀλήθεια [ἀλήθε(σ)ια], 'truth ;' ἀ μ αθὲσ-, 'unlearned,' ἀ μ άθεια, 'ignorance ;' στρατ-ὸ, 'force,' στρατιὰ, 'army ;' σκότ-ες-, 'dark' (subst.) σκοτία, 'darkness.'
- ιο-ν, neuter, 'place of,' e. g. Μοῦσα, 'Muse,' μουσεῖον, 'place of Muses' (μουσεί-ι-ον, μουσήϊον); μνήμη, 'memory,' μνημεῖον, 'place of remembrance,' 'tomb,' 'monument;' Ionic, μνημήϊον.
- -ων, masculine, 'abode of ;' δένδρ-ε-ο-, δένδρ-ο-, 'tree,' δενδρων, δενδρεών, 'plantation.'
- -ίδ- = '-ess' Sign of female $\begin{cases} \Gamma \epsilon \rho \mu a \nu \cdot \acute{o}$ -ς, 'German,' $\Gamma \epsilon \rho$ agency or $\begin{cases} \mu a \nu \cdot \acute{o}$ -ς, 'German lady.' $\lambda \acute{a} \mu \pi$ -, 'shine,' $\lambda a \mu \pi \acute{a} \acute{o}$ -, 'candle.'
- -άδ- = '-ess') quality. (λάμπ-, 'shine,' λαμπάδ-, 'candle.' -αινα-, 'wife of ;' Κώστας, 'Constant,' Κώσταινα, 'Mrs. Constant.' -ίνα-, 'wife of ;' Νικολ-ῆ-ς, Νικολ-ίνα.
- άρη-ς, άριο-ς = 'er;' περίβολ-ο-, 'garden,' περιβολάρης, 'gardener.' â-s, 'dealer in' or 'agent;' φαγ-, 'eat,' φαγâ-ς, 'a glutton;' μύλων-, 'mill' (μύλο-ς), μυλωνα-ς, 'miller.'
- -ήλα-, -ύλα- = '-ness;' μαῦρ-ο, 'black,' μανρήλα, 'blackness.'
 -οῦ, feminine of α-s; βούτυρ-ο-, 'butter,' βουτυρ-οῦ, 'butter-woman.'

- -ούρα-, the Latin -ura, our -ure; σκότ-ος, σκοτούρα, '(black) care;' κλει-σ-ούρα, 'an enclosure' (the σ is that of the aorist).
- -ουριά-, 'haunt of;' κλέφτ-η-ς (κλέπτης), 'robber,' κλεφτουριά, 'den of robbers.'
- -σία- for τ-ία; ἀνόη-τ-ο-, 'senseless,' 'ἀνοη-σ-ία, 'senselessness.'
- -λη- = 'iness', δ- μ ίχ-λη, 'mist(iness),' ν εφέ-λη (ν έφες-), 'cloud(iness).'
- -ρα-, 'place where,' 'thing by which;' έδ-ρα [σέδ-ρα], 'seat.'
- -ρο-, neuter, 'thing done;' δω-ρον, 'a gift.'
- -ον- (-εν-, -ην-); εἰκ-ών, 'like-ness,' 'picture.'
- -avo-, -όνη-, 'instrument;' (F) ὄργ-ανον, 'tool' (root Fεργ-, 'work),
 ἀγχ-όνη, 'strangling,' δρέπανον and δρεπάνη, 'sickle' (δρεπ-, 'reap').
- -νο- = '-ful,' '-ness;' ὕπ-νος [σύπ-νος], 'sleep,' σκοτεινόν for σκοτεσνόν, 'dark,' σεμνόν for σεβνόν, 'worshipful.'
- -νι- = '-ness,' feminine; σπά-νις, 'scantness.'
- -τι- = '-er' masculine, '-ing' feminine, also -σι-; μάν-τις, 'warner,' 'prophet,' φύσις, 'growing,' 'nature.'
- -τυ- (rare); ἄσ-τυ, Ϝάσ-τυ, 'dwelling-place,' 'city.'
- -ες- (nominative os), neuter; γέν-ος, 'kin-dred.'
- -πουλο-, -πούλα, 'son,' 'daughter;' Χρηστό-πουλος, 'son of Chrestos,' βοσκο-πούλα, 'shepherd girl.'
- -ίδη-, feminine -ιδ-, 'son;' Λασκαρίδης, 'son of Lascar.'
- -ιμο-ν, genitive ίματος, action of a verb; γέλα-, 'laugh,' γελάσιμον, 'laughter.'
- -ω, -ω, ending of some female proper names, e.g. 'Αγγελικώ, Χρύσω, 'Αργυρώ.
- -ιο- (ι), -ίο- (ί), -ἀρι(ο), -άκι-, -άφι-, -ύφι- (neuter), -άκη-ς, ούλη-ς (masculine), -ούλα, -ίτσα, -ούδα (feminine), are all diminutive endings. Sometimes several are combined, e.g. παιδί, παιδάρι-, παιδαράκι for παιδαρ(ι)άκι, 'a very little boy,' κομμάτι, κομματάκι, 'a little piece.' By substituting a for ι, the diminutive is changed to an augmentative, e.g. κομμάτα,

'a big piece,' Θεοφιλά-s, 'big Theophilus.' So, above, φαγ-â-s is 'a big eater.'

ADJECTIVE ENDINGS.

Such are :--

-σιο- (old genitive ending, τοῦ = τόσιο), e. g. δίπλα, adverb, 'doubly,' διπλάσιο-, 'two-fold.'

-κό-: πατρ-ι-κό-, 'father-ly,' καρδια-κό-, 'of the heart,' θηλυ-κό-, 'female,' φυσι-κό-, 'natural.'

-μο-: ἀφελ-, 'profit,' ἀφέλιμο-, 'profitable.'

-υ-λο- and -ύλο-: $\sigma \tau \omega \mu$ -υλο-, 'talkative' ($\sigma \tau \sigma \mu \alpha(\tau) =$ 'mouth').

-ί-λο-: ὀργ-ί-λο-, 'wrathful.'

-η-λό-: σιωπ-η-λό-, 'silent,' χαμ-η-λό, 'mean,' 'lowly' (χαμαὶ, 'on the ground,' old locative).

-ινο-: ξύλ-ινο-, 'wood-en.'

-ιο-: 'Αθηναΐο- (Αθηνά-ϊο-), ' Athenian.'

-ρό-: λυπη-ρό, 'grievous.'

-εντ- (-Γεντ-): πτερό-εντ-, 'winged,' μαυρομαλλοῦσσα for μαυρομαλλό-εντ-σα, 'black-haired.'

-τὸ-, verbal adjective : γραπ-τὸ- for γραφ-τό-, 'written,' or 'writeable,'

-τέο-, 'what should be:' τί πρακ-τέο-ν; 'what('s) to be done?'

To these must be added the participial endings given above in connexion with the verb, and the simplest noun stems, affixes, substantive and adjective, $-\alpha$, $-\gamma$, $-\sigma$, -v, $-\epsilon\sigma$, $\kappa.\tau.\lambda$, with which the student has already been made familiar.

COMPOUND WORDS.

In the composition of words there is no language more prolific than the Greek, whether Ancient or Modern.

The rules of compounding words are very simple.

The chief points requiring attention are—(1) the accent, (2) the part played by the vowel o, (3) the creation by composition of new stems.

(1) As to the accent, the rule is, that in compound words it

goes as far back as possible, quite irrespective of its original place in the final word.

- (2) The simplest case of composition is where the stem of the first word ends in o, and the final word begins with a consonant and suffers no change, e. g. παλαιὸ-ν κάστρον, 'an old fortress,' becomes παλαιόκαστρον ('Oldfort'), often the name of a place; ξυνὸ-ν, 'sour,' γάλα, 'milk,' ξυνόγαλα, 'butter-milk.' If the last word begins with a vowel, the o of the preceding stem is absorbed, e. g. ξυλάνθρωπος for ξυλο-άνθρωπος, 'woodenman,' 'blockhead.' If the stem of the first word ends in a consonant, or an a or η, o is either inserted or substituted, e. g. θαλασσόνερον, 'sea-water,' from θάλασσα and νερόν. The diminutive suffix ιο also becomes o in compounds, e. g. κρασοπότηρον, 'wine-cup,' for κρασιοπότηρον, and that even as respects the latter half of the compound, as μολυβοκόνδυλον, 'lead-pencil,' from μολυβι(ον) and κονδύλι(ον).
- (3) A number of new stems, for the most part verbals in o, arise by the process of composition; and here observe the stem which denotes the agent has (if possible) the accent, e.g. ἀν-θρωποκτόνος, 'a man-slayer' (but ἀνθρωπόκτονος, 'slain by man'), λογογράφος, 'a writer of words,' θεολόγος, 'a talker about God,' λειπόθυμος (λειπ- θυμό-), literally, 'leaving life,' i. e. fainting. N.B.—There are no such independent words as κτόνο-ς, 'slayer,' γράφο-ς, 'writer,' λείπο-ς, 'leaver.'

Words ending in -ι- cannot stand as the last word of a compound, but are replaced by the more abstract -ία, e.g. λειποταξία, "leaving the ranks," not λειπόταξις; παλιγ-γενεσία, 'new-birth,' 'regeneration,' not παλιγγένεσις or παλιγγέννησις. Words like "Parthenogenesis" for "Parthenogenesia," used as terms of science, are barbarous in the last degree. This applies also to compounds with the particles å, εὐ, δυς, as ἀταξία, εὐταξία, δυστυχία, not ἄταξις, εὖταξις, δυστύχη.

PREPOSITIONS IN COMPOSITION.

ἀπὸ, παρὰ, ἀντὶ, ἐπὶ, ἀνὰ, διὰ, μετὰ, lose their final vowel in

composition before another vowel; not so περὶ, ἀμφί, e.g. ἐπώννμος (ὀνόματ, dialectically ὀνύματ), 'named after,' but περιώννμος, 'famous.'

In the case of verbals in $-\tau$ ò- compounded with a preposition, only usage can teach the student where to place the accent, but probably the explanation of the irregularity is that where the compound verbal is taken straight from the verb, e. g. $a\nu a\beta a\tau$ ós from $a\nu a\beta a$, the accent maintains its natural place; where, however, the verbal is first formed a simple word, and then compounded with the preposition, the accent is thrown back, e. g. $\theta\epsilon\tau$ ó ν , 'a thing placed,' $\epsilon\pi$ í- $\theta\epsilon\tau$ o ν , 'an adjective.'

PARTICLES OR UNINFLECTED WORDS.

These may be subdivided into adverbs, conjunctions, and prepositions.

ADVERBS.

The greater number of these are themselves inflexions of adjectives, and are interesting as revealing to us old case-endings otherwise lost to the language.

Any adjective can be changed to an adverb, either by the ending -ωs (for -ωτ), an old instrumental termination, or by using the neuter objective, singular or plural. The plural is used chiefly in the superlative degree of adjectives, the singular sometimes in the comparative, ωs in the positive; e. g. from καλὸ-, κακὸ-, 'good,' 'bad,' καλῶs, 'well,' κάλλιον, 'better,' κάλλιστα, 'in the best way,' 'best;' κακῶs, 'ill,' κακώτερον οτ χεῖρον, 'in a worse way,' χείριστα οτ κάκιστα, 'in the worst way.' Βut in familiar phrases, such as πολὺ καλά, 'very well,' εἶμαι καλά, 'I am well,' the neuter plural is preferred.

A considerable number of adverbs are also formed by the following old case-endings:—

-θεν or -θε, ablative = 'from,' e. g. αὐτό-θεν, 'thence,' πό-θεν; 'whence?' ὅθεν, 'whence,' 'wherefore,' ἐκεῖ-θεν, 'thence,' μακρό-θεν, 'from afar,' κ.τ.λ.

-σε, 'to a place,' as ἐκεῖ-σε, 'thither.'

 $-\delta\epsilon$, 'to' or 'at,' as δ - $\delta\epsilon$, 'hither,' $\epsilon\nu\theta$ a- $\delta\epsilon$, 'hither,' 'here.'

t dative or locative, e. g. οἴκοι (οἴκο-ι), 'at home,' χαμαί (χαμά-ι), 'on the ground.'

 -υ, also locative, e.g. αὐτοῦ, 'there,' 'here,' χάμου, vernacular for χαμαί.

-θι, also locative, e.g. άλλαχ-όθι, 'elsewhere.'

The following is a list of the principal adverbs of time and place:—

ADVERBS OF PLACE.

ποῦ: where? whither? mov. somewhere. οπου, where. πόθεν: whence? $\delta\theta\epsilon\nu$, $\delta\pi\delta\theta\epsilon\nu$, whence. ένταῦθα, έδῶ, ὥδε, here, hither. αὐτοῦ, there. exei, there, yonder. έκεισε, thither, έκειθεν, thence. έντεῦθεν. thence. τηδε κάκεισε, hither and thither. έδω καὶ ἐκεῖ, here and there. άλλαγοῦ, άλλοῦ άλλαγόθι, elsewhere, elsewhither. ἄλλοθεν, elsewhence. πανταχοῦ, παντοῦ, everywhere. ένιαχοῦ, κἄπου, somewhere. έκατέρωθεν, from or on either side. αμφοτέρωθεν, from or on both sides. δεξιόθεν, on the right. αριστερόθεν, on the left. κύκλω, τριγύρω, round about. πέριξ, around. ὑποκάτω, beneath. κάτω, below.

κάτωθεν, from below. \tilde{a} νωθεν, from above. δεξιά, to the right. ἀριστερὰ, to the left. όμοῦ, together. προσωτέρω, further on. ἐπάνω, above. ãνω, above. πλησίον, έγγυς, near. έντὸς, within. ἔσωθεν, ἔνδοθεν, from within. έκτὸς, έξω, without. έκτὸς τοῦ őτι, νà, κ.τ.λ., except that, &c. έξωθεν, from without. οπίσω, back, backwards. κατόπιν, behind, afterwards. ὅπισθεν, from behind. έμπρὸς, before, forwards, $\xi \mu \pi \rho \sigma \theta \epsilon \nu$, from before. οὐδαμοῦ, nowhere. цакра́в, far. ένώπιον, in the presence of, before. ἀπέναντι, opposite. πέραν, πέρα, beyond. ἐκεῖ πέρα, over yonder.

περαιτέρω, further.

ADVERBS OF TIME.

πότε, when. ποτέ, ever. σήμερον, to-day. αυριον, to-morrow. πρωί, early. μεθαύριον, the day after tomorrow. χθές, έχθές, vesterday. $\pi \rho o \chi \theta \dot{\epsilon} s$, the day before yesterday. άλλοτε, formerly, at another time. πρίν, πρότερον, sooner, before. τότε, then. επειτα, είτα, then, afterwards. τέλος, at last. πάντοτε, ἀείποτε, ἀεὶ, always. alwriws, eternally. eloael, éoael, for ever. νεωστλ, lately. ἐσχάτως, lately. ηδη, already, now. πλέον, henceforth, more. ἔτι, εἰσέτι, ἀκόμη, still, yet, besides. ἀμέσως, εὐθύς, straightway, directly. apyá, late. βραδύτερον, later. έκτοτε, since then. νῦν, τώρα, now.

ένίστε, κάποτε, sometimes. πολλάκις, often. συνεχώς, συχνάκις, continuously, frequently. οὐδέποτε, never. μόλις, scarcely, hardly. σχεδον, almost. aιφνης, suddenly. έξαφνα, έξαίφνης, άφνιδίως, suddenly. οσον ούπω, very soon (lit. just not yet). έφέτος, this year. τοῦ χρόνου, next year. πέρυσι, last year. ανέκαθεν, from earliest times. åπόψε, this evening. évès, vesterday evening. νυχθημερον, day and night. $a\dot{v}\theta\eta\mu\epsilon\rho\delta\nu$, on the same day. ένωρίς, early. συγχρόνως, at the same time. ταυτοχρόνως, simultaneously. ένταυτώ, σύναμα, συνάμα, at once. βαθμηδών, by degrees. ãμa, along with, at the same λοιπον, therefore.

Many of these adverbs serve also as conjunctions, and others as prepositions; indeed, no very definite line of demarcation can be drawn between these various particles, but as conjunctions proper the following should be noted:—

καὶ, and, also, even.
καὶ — καὶ, both — and.
τε — καὶ, both — and, e. g. μίκροί
τε καὶ μεγάλοι, both small and
great

δχι μόνον — ἀλλὰ καὶ, not only — but also.
 οὐ μόνον — ἀλλὰ καὶ, not only — but also.
 καὶ — δὲ. but — also.

οὖτε — οὖτε (with indic.), neither — nor.

 $\mu \dot{\eta} \tau \epsilon - \mu \dot{\eta} \tau \epsilon$ (with subj. and imper.), neither — nor.

οὐδὲ, μηδὲ, not even.

 $\hat{\eta}$, or; $\hat{\eta} - \hat{\eta}$, either — or.

 ϵ ű $\tau\epsilon$ — ϵ ű $\tau\epsilon$, ϵ á ν $\tau\epsilon$ — ϵ á ν $\tau\epsilon$, whether — or.

μèν, indeed, 'tis true.
 δè, but.
 Never first in a sentence.

ότὲ μὲν — ότὲ δὲ, at one time — at another.

καίτοι, εὶ καὶ, ἐὰν καὶ, μ'ὅλον ὅτι, although.

καίπερ, although.

δμως, however.

μ'όλον τοῦτο, μ'όλα ταῦτα, nevertheless.

 ϵ ì δ è μ $\dot{\eta}$, else. ϵ ì μ $\dot{\eta}$, unless.

δσάκις, as often as. ἐνῶ, while.

ένόσω, as long as.

πρὶν, πρὶν ἡ, πρὶν νὰ, before (followed by subjunctive).

έως οὖ, έως ὅτου, until. μέχρις οὖ, ἄχρις οὖ, until.

ἀφοῦ, since. ἐὰν, ἄν, εὶ, if.

 $\hat{a}\nu$, $\pi \acute{o} \tau \epsilon \rho o \nu$, whether.

 $\delta \tau \iota$, that (with indic.). $\nu \dot{a}$, that (with subj.).

ắρα, so, then. ἐπομένως, accordingly.

επομενως, accordingly. δοτε, so that.

ωστε νà, so as to.

δηλαδή, that is to say. τουτέστι, that is.

διότι, because.

δσφ — τόσφ, δσον — τόσον, the —
the, as in "the more the
merrier."

μᾶλλον, rather, more. ῗνα, διὰ νὰ, ὅπως, in order that. ὡς, ὅπως, as, so as, just as.

δσφ καὶ ἀν, however much. ὡς ἐὰν, ὡσὰν, σὰν, ὡσεί, as if.

PREPOSITIONS.

In the vernacular all prepositions, in as far as they are used at all, may be construed with the accusative case; but educated people, following (partly) classical usage, employ them as follows:—

With the Objective (Accusative) alone.

είς, 'in,' 'into,' 'at.'
με, 'with.'

ἀνά, 'over,' 'up,' 'in,' 'by ; as ἀνὰ σειρὰν, 'in a series.' χωρὶς, 'without.'

With Genitive alone.

avri, 'instead of,' 'for.'

 $\pi \rho i \nu$, $\pi \rho i$, 'before.'

ανευ, 'without.'

έκ, έξ (before vowels), 'out of,'

čκτὸς, ἔξω, 'beyond,' 'without.'

'from.'

With Dative alone.

èv, 'in' (never into).

σὺν (not common), 'with.'

With Genitive and Accusative.

κατὰ, Gen., 'against,' e.g. κατὰ τοῦ ἀνθρώπου, 'against the man.'
Acc., 'according to,' 'by,' 'in,' e.g. κατὰ μέρος, 'in part.'

μετὰ, Gen., 'with,' e.g. μετὰ πολλῶν ἀνθρώπων, 'with many men.'

Acc., 'after,' e.g. μετὰ πολλὰς ἡμέρας, 'after many days.'

ύπερ, Gen., 'for the sake of,' e. g. ὑπερ έμοῦ, 'on my behalf.'
Acc., 'over,' e. g. ὑπερ τὴν πόλιν, 'over the town.'

ὑπὸ, Gen., 'by,' e. g. ὑπ' ἐμοῦ, 'by me.'
 Acc., 'under,' e. g. ὑπ' ἐμὲ, 'under me.'

ἀπὸ, 'from,' Acc. or Gen. without distinction of meaning, but colloquially with former.

διὰ, Gen., 'with,' 'by means of,' e.g. διὰ τούτου, 'by this means.'

Acc., 'on account of,' 'for,' e. g. διὰ τοῦτο, 'on this account.'

περὶ, Gen., 'about,' 'concerning,' e. g. περὶ ἐμοῦ ὁμιλοῦσιν, 'they are talking about me.'

Acc., 'round,' 'near,' e. g. περὶ ἐμὲ ἴστανται, 'they are standing round me.'

With Genitive, Dative, and Accusative.

ἐπὶ, Gen., 'in the time of,' 'upon,' 'on,' e. g. ἐπ' ἐμοῦ, 'in my time,' ἐπὶ τῆς τραπέζης, 'on the table.'

Acc., 'on to,' 'up to,' e. g. $\epsilon \pi i \tau \hat{\sigma} \tau \epsilon i \chi os \hat{\eta} \lambda \theta \epsilon$, 'he came up to the wall.'

- èπὶ, Dat., 'on account of,' 'over,' e.g. ἐπὶ τῆ δυστυχία μου οδύρομαι, 'I wail over,' or 'bewail my misfortune.'
- πρὸς, Gen., 'for the sake of,' e. g. πρὸς θεοῦ! 'for God's sake!' Acc., 'to,' 'towards,' e. g. πρὸς αὐτὸν ἦλθον, 'I came to him.'
 - Dat., 'in addition to,' 'besides,' e. g. πρὸς τούτοις, 'more than this,'
- παρὰ, Gen., 'from (the part of),' e. g. παρὰ τοῦ ὑπουργοῦ, 'from the minister.'
 - Dat., 'with,' 'among,' e.g. παρὰ τοῖς 'Αγγλοις, 'among Englishmen.'
 - Acc., 'along,' 'by the side of,' 'all but,' 'short of,' e. g.

 παρὰ τὸν ποταμόν, 'alongside the river;' τρεῖς παρὰ
 τέταρτον, 'three all but a quarter,' i. e. 2.45; παρ'
 ὂλίγον ἐφονεύθη, 'he was all but killed.'

Syntax.

The syntax of Modern Greek is on the whole so like the English that a few remarks will suffice.

ON CONCORD.

With regard to number the rules are the same as in English. With regard to person, the first person takes precedence of the second, and the second of the third, where there is more than one subject of the sentence: ἐγὼ καὶ σὺ ἥλθομεν μαζύ, 'you and I came together;' σὺ καὶ αὐτὸς ἥλθετε μαζύ, 'you and he came together.' With regard to gender the masculine takes precedence of other genders in the case of animate, and the neuter in case of inanimate subjects, e. g. ὁ πατὴρ καὶ ἡ μήτηρ του φαίνονται νέοι, 'his father and mother seem young;' οἱ κῆποι, αἱ κοιλάδες καὶ τὰ δάση εἶνε τὸ ἔαρ χλοερά, 'the gardens, the valleys, and the woods are green in springtime.'

THE ARTICLE.

The definite article is commonly used with proper names, but frequently left out after prepositions before names of places and countries, as ἡ Ἑλλὰς εἶνε ἐλευθέρα, 'Greece is free,' but πηγαίνω εἰς Ἑλλάδα, 'I go to Greece.' It is also used where we should omit it, with all abstract nouns, as ἡ ἀλήθεια, 'Truth,' ἡ φύσις, 'Nature ;' not, however, with prepositions or their equivalent case-endings, e. g. φύσει, κατὰ φύσιν. It is commonly omitted where we should use it, before a substantive which is a predicate, e. g. ἡ Ἑλλὰς εἶνε πατρὶς τῶν Ἑλλήνων, 'Greece is the country of the Greeks.' In other similar cases, however, the usage of the two languages coincides, e. g. ἡ νὺξ ἡμέρα ἔγεινε οτ ἐγένετο, 'the night became day.'

By means of the article, as in English, adverbs can be used as adjectives, as of $\tau \acute{o} \tau \epsilon \ \mathring{a} \nu \theta \rho \omega \pi \sigma \iota$, 'the men of that time.' Cf. "the above words."

The article is often used alone, some substantive being understood, as τὸ κατ' ἐμέ, 'as regards me;' τὰ τοῦ κόσμου, 'the affairs of the world;' τὴν σήμερον (ἡμέραν), 'the present (day).'

Infinitives with the article (also the subjunctive with νà) are used as substantives not subject to inflexion, e. g. τὸ γράφειν οτ τὸ νὰ γράφωμεν, 'to write,' 'writing,' genitive τοῦ γράφειν, κ.τ.λ.

If it is desired to place the adjective after the substantive, the article must be repeated, e. g. δ $\tilde{a}\nu\theta\rho\omega\pi$ os δ $\kappa a\lambda\delta$ s or δ $\kappa a\lambda\delta$ s $\tilde{a}\nu\theta\rho\omega\pi$ os, 'the good man,' not δ $\tilde{a}\nu\theta\rho\omega\pi$ os κ κ a δ s or κ a δ s δ $\tilde{a}\nu\theta\rho\omega\pi$ os, either of which would mean 'the man is good.

The article admits of almost any number of words being inserted between it and the substantive, e.g. τὰ κομισθέντα ἐκ τοῦ ζαχαροπλαστείου ἀφθόνως γλυκίσματα, 'the sweetmeats plentifully brought from the confectioner's.' In this respect the construction of Modern Greek closely resembles German.

The article is invariably used with the possessive pronouns, except the substantive is either a predicate, or so indefinite that in English it would require the indefinite article, e.g. ὁ ἰδικός

μου φίλος or ὁ φίλος μου, 'my friend,' but αὐτὸς εἶνε φίλος μου, 'he is my friend,' φίλος μου τὸ εἶπε, 'a friend of mine said it.'

THE CASES.

THE ACCUSATIVE.

The use of this case is somewhat more extensive than in English. Many verbs which in English would require a preposition (especially intransitives and passives) are in Greek construed with an accusative, e.g. ἐντρέπομαι ἐμαυτόν, 'I am ashamed of myself,' ἐπιτρέπομαι το πρᾶγμα, 'I am entrusted (with) the matter.'

The double accusative is as common as in English, as σâs ζητῶ συγγνώμην, 'I ask you (your) pardon.'

The predicative accusative is idiomatic, as ἔλαβε τοῦτο δῶρον, 'he got this as a gift' (also δωρεάν). N.B.—'He got this gift' would be ἔλαβε τοῦτο τὸ δῶρον, as explained above.

Another use of the accusative is what is called in ancient Greek Grammars par excellence the Greek accusative, or accusative of respect. It is quite common in colloquial Modern Greek, e. g. $\tilde{\epsilon}\pi a\theta \epsilon \ \tau \hat{\alpha} \ \nu \epsilon \hat{\nu} \rho \hat{\alpha} \ \tau \eta s$, 'she suffered (in) her nerves.'

THE GENITIVE.

The general use of this case is so exactly like the English possessive or its equivalent, objective + 'of,' that we need only remark on its employment with comparatives, e. g. $\mu\epsilon\gamma a\lambda\dot{\eta}\tau\epsilon\rho\sigma$ s $\dot{\epsilon}\mu\omega\hat{0}$ (for $\dot{\eta}$ or $\pi a\rho\dot{a}$ $\dot{\epsilon}\gamma\dot{\omega}$), 'greater than I.' Cf. Latin ablative and Semitic min, 'from.'

In a few cases, "from," rather than "of," would be the natural preposition in English. $\Pi a \rho \dot{a}$, followed by the nomina-

tive, is also used for "than." One usage, however, is decidedly peculiar, e.g. ποτέ μου, 'never (or ever) in my life,' literally 'my ever;' μόνος μου, 'I by myself;' ἐκτυπήθη μόνος του, literally 'he was smitten alone of himself,' i.e. he committed suicide, or stabbed himself.

A few verbs which take the genitive where we might expect the objective, are generally easy to translate by words which even in English suggest the genitive relation, and in nearly all these cases the use of the objective is optional, e.g. ἀπολαύω καλῆς ὑγείας, 'I am in the enjoyment of good health;' δράττομαι τῆς εὐκαιρίας, 'I avail myself of the opportunity.'

THE DATIVE.

This case is rarely used in conversation. The objective either alone or with a preposition, είς, πρὸς, διὰ, κ.τ.λ., may be used instead, or in some cases the genitive; but the dative is admissible in verbs of giving, belonging, telling, pleasing, displeasing, fitting, meeting, &c., and after adjectives implying gratitude, ingratitude, plainness, obscurity, indifference, pleasure, pain, likeness, unlikeness, advantage, disadvantage, &c. The dative is also used to express time when (see above), and in a few phrases indicating manner or instrumentality, e. g. τῷ ὄντι, 'in very deed,' 'really,' τίνι τρόπφ, 'in what way,' λόγφ καὶ ἔργφ, 'in word and deed,' παβρησία, 'with boldness,' 'openly,' παντὶ σθένει, 'with might and main,' τοῦς ἐκατόν, 'per cent.,' πράγματι, 'in fact,' μεγάλη τῷ φωνῷ, 'with a loud voice,' literally 'with the voice loud,' χάριτι Θεοῦ, 'by the grace of God,' κ.τ.λ.

THE VERB.

The only really common tenses of the verb are the present imperfect, past imperfect, aorist, and future (aorist and imperfect). Their meanings are best understood from illustration:— γράφω, 'I write,' or 'am writing.' Ένραφον, 'I was writing,' 'began to write,' 'used to write.'

έγραψα, 'I wrote (on a certain occasion).'

θà γράφω, 'I will write,' 'practise writing,' 'be an author.'

θà γράψω, 'I will write (a letter or a book).'

γράψον (ε), 'write (e.g. this letter).'

γράφε, 'begin to write,' 'be writing,' 'be a writer,' 'choose writing for an occupation.'

μη γράψης, 'do not write (hereafter).'

μὴ γράφης, 'stop writing,' or 'refrain from writing now.'

N.B.—The agrist tense indicative stands also for perfect and pluperfect. In cases where misunderstanding might arise, the compound tenses, $\tilde{\epsilon}\chi\omega$ $\gamma\rho\hat{a}\psi\epsilon$, $\epsilon\tilde{i}\chi\sigma\nu$ $\gamma\rho\hat{a}\psi\epsilon$, may be used.

THE SUBJUNCTIVE MOOD, AND USE OF PARTICLES.

The subjunctive mood is used after the conjunctions and particles, $\theta \grave{a}$, $\nu \grave{a}$, $\delta \nu \grave{a}$, $\delta \iota \grave{a}$ $\nu \grave{a}$, $\delta \pi \omega s$, $\delta \sigma \tau \iota s$, $\epsilon i \theta \epsilon \nu \grave{a}$, $\delta \sigma \omega s$, $\delta \mu a$, $\kappa.\tau.\lambda.$, whenever future time is in view, e.g.: $\delta \nu \omega s$ $\delta \lambda \delta \omega s$, 'perhaps I shall come,' $\delta \tau a \nu \delta \lambda \delta \omega s$, 'when I come,' but $\delta \tau a \nu \delta \lambda \delta \omega s$, 'when I came.'

 θ à with the imperfect indicative has a conditional meaning, like the Ancient Greek particle $\mathring{a}\nu$, e. g. θ à $\mathring{\eta}\mu\eta\nu$, 'I should be' = classical $\mathring{\eta}\mu\eta\nu$ $\mathring{a}\nu$ or $\mathring{\eta}\nu$ $\mathring{a}\nu$; but θ à with the aorist indicative has quite another sense, e. g. θ à $\mathring{\epsilon}\phi\nu\gamma\epsilon$, 'he must have gone away,' 'he has probably gone away.'

πρὶν or πρὶν νὰ is followed by the subjunctive, even when past time is in view, e. g. ἔγραψα πρὶν ἔλθη (not ἢλθε), 'I wrote before he came.' This usage is contrary to what one might expect, and deserves to be noted.

νὰ is used with the indicative somewhat like θὰ, e. g. εἴθε νὰ ημουν, 'would that I were;' and, on the other hand, with the aorist, λέγεις νὰ ἔβρεξε, 'should you say that it had rained?'

THE PARTICIPLE.

The only usage of the participle which differs materially from the English is its frequent combination with the definite article, where we should use the verb with the demonstrative followed by the relative pronoun, e.g. of $\pi\rho\alpha\dot{\xi}\alpha\nu\tau\epsilon$ s, 'those who did,' $\tau\dot{\alpha}$ $\pi\rho\alpha\chi\theta\dot{\epsilon}\nu\tau\alpha$, 'the (things) done,' δ $\dot{\epsilon}\rho\chi\dot{\epsilon}\mu\epsilon\nu\sigma$ s, 'the comer,' 'he that comes,' &c.

The participle alone is frequently used where we should employ a preposition with the participle or gerundive in -ing, or some equivalent construction, e.g. προγευματίζων διαβάζει, 'he reads (while) breakfasting,' or 'at breakfast;' ίδων ἀνέκραξε, 'he exclaimed (on) seeing;' καταναλίσκει παίζων τὸν χρόνον, 'he wastes his time (in) playing; φαίνεται λησμονήσας, 'he seems to have (having) forgotten.' When the subject of the participle is not that of the sentence, the former is put in the so-called absolute genitive, e.g. φθάσαντος αὐτοῦ ἔφυγον, 'on his arrival I left.'

THE NEGATIVE PARTICLES.

δὲν is used with indicatives, e.g. δὲν ἦλθε, 'he came not.' οὐχὶ, ὅχι, with nouns, adjectives, and participles used adjectivally, e.g. ὅχι αὐτός! 'not he!' ὅχι ὡς ἡττηθεὶς ἀλλὰ ὡς νικήσας, 'not as worsted, but as having conquered.'

μὴ with subjunctives and participles, as μὴ νομίσης, 'that you may not think;' μὴ δυνάμενος, 'not being able.'

οχι, οὐχί, also = 'No!' in answer to a question.

INTERROGATION.

A question may be indicated in speaking by the simple tone of the voice, and requires no change in the order of the words. In writing, the sign (; = ?) is always placed at the end. Besides this, the following interrogatory particles are in use:—

- (a) ἆρά γε, where it is uncertain whether the answer "Yes" or "No" is expected, as ἆρά γε με ἐνθυμεῖται ἔτι; 'Does he yet remember me ?' (perhaps "Yes," perhaps "No").
- (b) μήπώς, where the answer "No" is half expected, as
 μήπως μὲ γνωρίζεις; 'Do you (really) know me?'
 - (c) When the answer "No" is confidently expected, the

particles τοίγαρ οτ τοιγαροῦν, also μηγαρή (μὴ γὰρ ἢ), are sometimes used, e.g. τοίγαρ τἄσπρο των πληγόνει; 'Surely their white hue does not wound?'

INDIRECT QUESTIONS.

In these the same interrogatory pronouns and particles are used as in the direct questions, the indicative mood is kept, except after $\mu\dot{\eta}\pi\omega_{\rm S}$ ($\mu\dot{\eta}$), which is followed where fear or doubt is expressed by the subjunctive. As a rule, if the first or principal clause of the sentence is in the past tense, the dependent clause is also in the past, but the present is sometimes retained, e. g. $\mu\grave{\epsilon}$ $\delta\rho\omega\tau\hat{q}$ $\pi\delta\theta\epsilon\nu$ $\delta\rho\omega\mu\alpha\iota$, 'He asked me whence I came;' $\mu\grave{\epsilon}$ $\eta\rho\omega\tau\eta\sigma\epsilon$ $\pi\delta\theta\epsilon\nu$ $\eta\rho\omega\omega\mu\nu$ (also $\delta\rho\omega\mu\alpha\iota$), 'He asked me whence I came;" $\rho\omega\nu$ $\rho\omega$



APPENDIX.

It has been thought well to add in the form of an Appendix the following specimens of letters received from Greek correspondents. As actual and authentic examples they will possess in the eyes of the student more value than the artificial products to be found in "Guides to Polite Letter-Writing." It is needless to add that all particulars which might lead to identification have been carefully suppressed.

'Αθήναις, 7/19 Φεβρουαρίου, 1881.1

Φίλτατε Κύριε,

Πολλάκις διενοήθην νὰ σὰς γράψω ὀλίγας γραμμὰς, διότι οὐδαμῶς ἐπεθύμουν οὖτω ἀποτόμως νὰ διακόψω πᾶσαν μετὰ τῶν ἐν ᾿Αγγλία φίλων μου σχέσιν, ἀλλὰ δυστυχῶς ἡ διεύθυνσις τῆς κατοικίας σας, ἣν ἀναχωροῦντες ἐντεῦθεν μοὶ ἀφήκατε, ἀπώλετο ἐγὰ δὲ τότε ἀπετάθην πρὸς τὴν ἐν Λιβερπούλη Κυρίαν —— ἢτις τῷ ὄντι μοὶ ἔπεμψε τὴν διεύθυνσίν σας, ἀλλὰ τόσω δυσανάγνωστον ὥστε ἤμην βεβαιότατος ὅτι καὶ μηχανικῶς ἃν ἀντέγραφα αὐτὴν, ἡ ἐπιστολή μου δὲν θὰ σᾶς εὕρισκεν. Τούτου ἔνεκα ἐπὶ τῶν τὴν παρελθοῦσαν ἐβδομάδα ἀποσταλεισῶν ὑμῖν ἐφημερίδων προσέθεσα τὸ near London καὶ Κύριος πλέον οἶδεν ἃν μὴ αἴ τε ἐφημερίδες καὶ ἡ παροῦσα μου ἀπολεσθῶσιν.

Έγκαίρως περιήλθεν εἰς χεῖράς μου ἡ ὑμετέρα διατριβὴ "ἡ ἀναγεννωμένη Ἑλλὰς," ἢν ἀπλήστως ἀνέγνωσα. Μόλον ὅτι δὲ τὸ περιεχόμενον προώρισται μᾶλλον πρὸς φωτισμὸν τῶν μὴ τὴν Ἑλλάδα εἰδότων Αγγλων καὶ τῶν διαστροφέων τῆς ἀληθείας, διὰ τῆς δημοσιεύσεως ἔν τινι ἐνταῦθα ἐφημερίδι μεταφράσεως ἄν οὐχὶ τοῦ ὅλου, μέρους τοὐλάχιστον τῆς διατριβῆς σας ἐπεθύμουν νὰ καταστήσω γνωστὸν τὸ ὄνομά σας εἰς τὸ πολὺ ἑλληνικὸν κοινὸν, ἀλλὰ δυστυχῶς γνωρίζω ὅτι αὶ δυνάμεις μου πολὺ ὑστεροῦσι τοῦ ἔργου τούτου καὶ μετὰ λύπης μου ἐγκατέλειψα τὴν ἰδέαν ταύτην. Πλὴν δὲν ἔλειψα νὰ μεταδώσω εἰς πάντας τοὺς φίλους μου καὶ γνωρίσαντας ὑμᾶς ἐνταῦθα τὸ περιεχόμενον τῆς διατριβῆς σας, οἴτινες πάντες ηὐχαριστήθησαν καὶ μετ' ἐμοῦ ὡς Ἑλληνες εὐγνωμονοῦσιν ὑμῖν διὰ τὸ ἐπίκαιρον τῆς δημοσιεύσεως.

'Ως πρὸς τὰ πολιτικά μας τοῦτο μόνον λέγω ὅτι εὐρισκόμεθα μεταξὺ σφύρας καὶ ἄκμωνος, ὑπερεπιθυμοῦντες μὲν ἀφ' ἑνὸς νὰ προσδράμωμεν πρὸς βοήθειαν τῶν δουλευόντων ἀδελφῶν μας, φοβού-

¹ It is usual in Greece to date letters according to both old and new style.

ATHENS, 7/19 February, 1881.

DEAR SIR,

Many a time have I had it in my mind to write you a few lines, since I by no means wished so suddenly to drop all connexion with my friends in England, but unfortunately your address, which you left me when you went away from here, got lost; and I then applied to Miss —— in Liverpool, who actually sent me your address, but in so illegible a form that I was quite certain, if I were even to copy it mechanically, that my letter would not find you.

For this reason I added on the newspapers sent last week the words, "near London," and heaven only knows whether both the newspapers and my present letter will be lost.

Your essay on "Græcia Rediviva" has duly come to hand, and I have eagerly read it. Although its contents are rather intended for the enlightenment of Englishmen who do not know Greece, and of perverters of the truth, yet, by the publication in some paper here of a translation—if not of the whole, at least of a portion of your treatise—I should like to make your name known to the general Greek public; but unfortunately I am aware that my powers fall far short of the requirements of the task, and, to my chagrin, I relinquished the idea. I have not failed, however, to communicate to all my friends who have known you here the contents of your treatise, and they were all delighted, and, with myself, are grateful as Greeks for the timeliness of the publication.

As to our politics, I can only say this: that we find ourselves betwixt the hammer and the anvil, longing above everything, on the one hand, to rush to the rescue of our brethren still in μενοι δ΄ ἀφ΄ ἔτέρου μὴ προσκρούσωμεν εἰς τὰς ἰδέας φίλης τινὸς δυνάμεως. Αἱ προετοιμασίαι μας πρὸς πόλεμον εἶνε εἶπερ ποτὲ πλήρεις, δὲν ὑπάρχει δὲ οἰκογένεια ἦτις νὰ μὴν ἔχη εν ἢ πλειότερα ἄτομα κατατεταγμένα εἰς τὸν στρατόν.

Εἶς τῶν ἀδελφῶν μου ὑπηρετεῖ ὡς ἱππεὺς, ἐγὼ δὲ ὑπάγομαι εἰς τοὺς ἐθνοφρουρούς. Γνωρίζοντες τοὺς Τούρκους κάλλιον τῶν εὖρωπαίων δημοσιογράφων, οἴτινες ἀριθμοὺς μόνον λογαριάζουν, καὶ ἐρειδόμενοι εἰς τὴν ἰσχὺν τοῦ ἐλληνισμοῦ, ἄν θέλετε δὲ καὶ εἰς τὰ συμφέροντα τῶν λοιπῶν φυλῶν τῆς ᾿Ανατολῆς ἔχομεν ἀκράδαντον πεποίθησιν ὅτι μετὰ λυσσώδη πάλην ἡ νίκη ἐπὶ τέλους ἔσται ὑπὲρ ἡμῶν.

Πλὴν δυστυχῶς ὁ πόλεμος ἢ ἡ εἰρήνη δὲν ἐξαρτᾶται, φαίνεται, ἀπὸ ἡμᾶς, ἀλλὰ ἀπὸ τὰς Μεγάλας Δυνάμεις. Μεγάλας! "Όταν εἰρωνείαν ἐκφράζει ἡ λέξις ὑπὸ ἠθικὴν ἔποψιν.

'Ακριβως ἀπὸ τῆς ἐντεῦθεν ἀναχωρήσεως σας ἐργάζομαι παρά τινι ἀγγλικῷ γραφείῳ ὡς παρατηρεῖτε ἐπὶ τῆς ἐπικεφαλίδος. Πρὸς δὲ ἔδωκα εἰς γάμον μίαν τῶν ἀδελφῶν μου, ἥτις ἤδη ἀπέκτησε καὶ θυγάτριον.

Εὐελπιστῶν ὅτι τόσφ ὑμεῖς ὡς καὶ ἡ σεβαστή μοι σύζυγός σας μετὰ τῆς λοιπῆς οἰκογενείας ἀπολαύετε ἄκρας ὑγείας καὶ ὅτι συντόμως θὰ ἀξιωθῶ ἐπιστολῆς σας,

Διατελώ,

ύμέτερος φίλος,

Π. Σ.

Υ.Γ. [ὖστερα γραμμένον].— Έγραψα έλληνιστὶ πρὸς πλειστέραν ὑμῶν εὐχαρίστησιν. *Αν δὲν ἀπατῶμαι μοὶ εἴχετε ὑποσχεθῆ μίαν φωτογραφίαν σας. Θέλετε λοιπὸν νὰ τὰς ἀντάλλαξωμεν;

'Αθήναις, τῆ 8/20 Μαρτίου, 1881.

Φίλτατε Κύριε,

Έγκαίρως περιηλθεν εἰς χεῖράς μου ἡ ἀπὸ εἰκοστῆς ὀγδόης λήξαντος φιλική σας, ἐξ ῆς ἀσμένως εἶδον ὅτι ἤδη slavery; yet fearing, on the other, lest we run counter to the views of some friendly power. Our preparations for war are complete, if ever preparations were. There is not a family which has not one or more individuals enrolled in the army. One of my brothers is serving in the cavalry, and I am enlisting in the national guards. Knowing the Turks better than European journalists, who only reckon numbers, and relying on the strength of Hellenism, and, if you will, also on the interests of the other races of the East, we have an unshaken conviction that after a furious struggle, victory will at length be on our side.

But unhappily the question of war or peace does not depend, it seems, on us, but on the Great Powers. Great! What an irony does the word express from a moral point of view.

From the very day of your departure hence I have been employed in an English office, as you observe from the heading [of my letter]. Besides this, I have given one of my sisters in marriage, who has now also got a little daughter.

Hoping that both you and your honoured wife, with the rest of your family, are enjoying the best of health, and that I shall soon be favoured with a letter from you,

I remain,

Your friend,

P. S.

P.S.—I have written in Greek for your greater satisfaction. If I am not mistaken, you promised me your photograph. What do you say to an exchange?

ATHENS, 8/20 March, 1881.

MY DEAR SIR,

Your kind letter of the 28th of last month has duly come to hand, and I was very glad to see from it that you

ἀπολαύετε ἄκρας ύγιείας τόσον ύμεῖς ὅσον καὶ ἡ λοιπὴ οἰκογένειά σας.

Εὐχαριστῶ ὑμῖν εἰλικρινῶς διὰ τὰς φιλοφρονήσεις σας διὰ τὴν θέσιν μου, καὶ τὰς εὐχάς σας ἐπὶ τῷ γάμῳ τῆς ἀδελφῆς μου, κ.τ.λ. Τὴν ἀδελφήν μου δὲν νομίζω ὅτι τὴν εἴδατε κατὰ τὴν ἐνταῦθα διαμονήν σας, καθότι κατὰ τὸν καιρὸν ἐκεῖνον ἔμενεν ὡς διδάσκαλος ἔν τινι κλάδῳ τοῦ ᾿Αρσακείου Παρθεναγωγείου ἐν Κερκύρα. Ὁ σύζυγός της ἐμπορεύεται ἔλαια, τὸ προϊὸν τῆς νήσου, τὸ δὲ θυγάτριόν των ἀνομάσθη ἐπ᾽ ἐσχάτων Εἰρήνη.

Μετ' ἀγαλλιάσεως ἔλαβα τὴν φωτογραφίαν σας, ἥτις εἶνε τῷ ἀληθεία μᾶλλον ἢ ἐπιτυχημένη. Κατὰ τὴν ὑπόσχεσίν μου καὶ ἀφ' οὖ τὸ θέλετε, ἦδη σᾶς εἰσωκλείω τὴν ἐμήν.

Τὴν παρελθοῦσαν ἑβδομάδα τυχαίως παρετήρησα ἐν τῷ ἐφημερίδι "Νέαι Ιδέαι" διάφορόν² τι ἀφορῶν τὴν ὑμετέραν διατριβὴν, ἀλλὰ τόσω στεβλωμένον, ὥστε αὐθωρεὶ συνέταξα ἔτερον διάφορον πρὸς καταχώρισιν ἐν τῷ "Τηλεγράφω." 'Ο δὲ Συντάκτης τούτου μετά τινας πληροφορίας μου περὶ τῆς διατριβῆς καὶ τοῦ συγγραφέως αὐτῆς εἶχε τὴν καλωσύνην νὰ μοὶ ζητήσῃ τὸ φυλλάδιον ἴνα καταχωρίζῃ κατ ὀλίγον μετάφρασιν αὐτοῦ. Τοῦτο μὲ κατευχαρίστησεν ὡς πληροῦν τὸν πόθον ὑμῶν τε καὶ ἐμοῦ, καὶ ἀσμένως τῷ παρεχώρησα αὐτό.

Τὸ διάφορόν μου βλέπετε σημειωμένον ἐν τῷ φύλλῳ τῆς Πέμπτης δι' ἐρυθροῦ μολύβδου, πάντα δὲ τὰ λοιπὰ προέρχονται ἐκ τῆς Συντάξεως τοῦ "Τηλεγράφου." 'Η ἐξακολούθησις τῆς μεταφράσεως θὰ γένηται καὶ τὴν ἑβδομάδα ταύτην, ἐγκαίρως δὲ θέλω σᾶς πέμψει τὰ ἀντίτυπα.

Έπειδη πολύ πιθανόν νὰ μη μοὶ ἐπιστραφη τὸ φυλλάδιόν σας ἐκ τοῦ "Τηλεγράφου" κατὰ τὸ ἐνταῦθα ἔθιμον, σῶς παρακαλῶ νὰ μοὶ πέμψητε ἐν ἔτερον πρὸς ἐνθύμησιν.

Παρεκάλεσα καὶ τὸν Συντάκτην τῆς "Παλιγγενεσίας" νὰ καταχωρήση σχετικόν τι διάφορον, ἀλλὰ μέχρι τοῦδε δὲν τὸ ἔκαμεν.

Τὰ πολιτικά μας λίαν ἀμφίβολα, ἐν τούτοις ἐπικρατεῖ πρὸς τὸ

² διάφορον, literally "a various," i.e. one of the paragraphs usually

yourself are now enjoying the best of health, as well as the rest of your family.

I thank you sincerely for you good wishes in regard to my situation, and your congratulations on my sister's marriage, &c. I do not think that you saw my sister during your stay here, inasmuch as at that time she was staying as teacher in a branch of the Arsakeion (Girls' High School) in Corcyra. Her husband deals in oil, the produce of the island; and their little daughter finally has been named Irene.

I was delighted to get your photograph, which is indeed more than successful. According to my promise, and since you wish it, I herewith enclose you my own.

Last week I observed by chance in the newspaper, New Ideas, a paragraph referring to your treatise, but so perverted that I the very same hour drew up another paragraph for insertion in the Telegraph. The editor of the latter, after some information from me concerning the treatise and its author, had the goodness to ask me for the pamphlet, that he might insert, by instalments, a translation of it. This pleased me exceedingly, as it meets the wishes both of you and myself, and I gladly let him have it.

My paragraph you see marked in Thursday's paper with red lead, but all the rest proceeds from the editorial office of the *Telegraph*. The continuation of the translation will be made this week also, and I will duly send you the copies.

Since it is very likely that your pamphlet may not be returned to me from the *Telegraph*, according to the custom here, I beg you to send me another as a remembrancer.

I begged the editor of the *Renaissance* also to insert a similar paragraph, but hitherto he has not done so.

Our politics are very uncertain. Meanwhile, for the present,

found in newspapers under the heading "various" or "jottings."

παρὸν ἄκρα ἡσυχία. Ὁ πρωθυπουργός μας, ἐναντίον τοῦ κοινοῦ φρονήματος, εἶνε λίαν χλιαρὸς, μόλον ὅτι εἰς τὸ παρελθὸν δὲν ἐκολακεύετο ὀνομαζόμενος ἄνθρωπος τοῦ πυρὸς καὶ τοῦ σιδήρου.

'Η μήτηρ μου σᾶς προσφέρει τοὺς σεβασμούς της, λίαν δὲ εὐχαριστήθη μὲ τὴν φωτογραφίαν σας.

Προσφέρετε παρακαλῶ τὰς προσρήσεις μου πρὸς τὴν σεβαστήν μοι κυρίαν σας, δέξασθε δὲ τοὺς ἀσπασμοὺς τοῦ ὅλως ὑμετέρου φίλου σας,

Π. Σ.

έν Λουδίνφ, τῆ 6/18 Ίαν., 1881.

Αίδεσιμώτατε Κύριε,

Μυρίας πέμπω ύμιν εὐχαριστίας διὰ τὸ ὑμέτερον φυλλάδιον ὅπερ εὐηρεστήθητε νὰ μοὶ πέμψητε. ᾿Ανέγνων αὐτὸ μετὰ προσοχής καὶ ἐχάρην ἰδὼν ὅτι ὑψοῦτε φωνὴν ὑπὲρ τοῦ δικαίου, ὑπερασπίζοντες τὸ ἔθνος τὸ ἑλληνικὸν ὅπερ πολλοὶ, φίλοι τοῦ σκότους καὶ τοῦ ψεύδους, προπηλακίζουσι καὶ ὑβρίζουσι. Καὶ τοὺς μὲν τοιούτους ἡμεῖς περιφρονοῦμεν, τοὺς δὲ μετὰ παρρησίας κηρύσσοντας τὰ ἡμέτερα δίκαια ἀγαπῶμεν καὶ οὐδέποτε παυόμεθα εὐγνωμονοῦντες αὐτοῖς.

Τὸ ὑμέτερον ὄνομα μοὶ ἦτο γνωστὸν πρὸ πολλοῦ ἐκ τοῦ καλοῦ ὑμῶν ἐγχειριδίου περὶ τῆς καθ ἡμᾶς Ἑλληνικῆς καὶ ἦδη χαίρω πολὺ λαμβάνων ἄφορμὴν νὰ ἐπιστείλω ὑμῖν τὰ ὀλίγα ταῦτα.

'Ασπάζομαι ύμᾶς, καί εἰμι

όλως υμέτερος,

Κ. Λ.

Υ.Γ.— Έὰν νομίζητε ὅτι δύναμαί ποτε νὰ φανῶ ὑμῖν χρήσιμος εἴς τι, θὰ μὲ εὕρητε πάντοτε πρόθυμον.

Λονδίνφ, 'Ιανουαρίου 14η, 1881.

'Αξιότιμε Κύριε,

Παρακαλῶ δέξασθε τὰς εἰλικρινεῖς εὐχαριστίας μου διὰ τὸ φυλλάδιον ὅπερ φιλοφρόνως ἐπέμψατέ μοι. ᾿Ανέγνων αὐτὸ

the utmost tranquillity prevails. Our Prime Minister, in opposition to the general sentiment, is very lukewarm, although in the past he might be called, without flattery, a man of fire and sword.

My mother presents her compliments to you. She was very much pleased with your photograph.

Please remember me most kindly to your good lady, and accept the salutations of yours very truly,

P.S.

LONDON, 6/18 January, 1881.

REV. SIR.

I send you very many thanks for your pamphlet, which you were pleased to send me. I read it with attention, and rejoiced to see that you raise your voice on behalf of justice, defending the Greek nation, which many, friends of darkness and falsehood, revile and insult. Such men, indeed, we despise; but those who boldly vindicate our rights we love, and never cease feeling grateful towards them.

Your name was already long known to me from your excellent handbook on Modern Greek; and now I am very glad to have occasion to write you these few words.

I salute you, and am,

Yours truly,

K. L.

P.S.—If you think I can ever show myself of use to you in anything, you will find me always willing.

LONDON, January 14, 1881.

DEAR SIR,

Please accept my sincere thanks for the pamphlet which you kindly sent me. I read it with great interest, and

μετὰ μεγάλου διαφέροντος καὶ ὡς ελλην εὐγνωμονῶ ὑμῖν δι ὅσα τόσον ἀληθῶς καὶ τόσον ἐντόνως ἐγράψατε ὑπὲρ τοῦ ἡμετέρου ἔθνους πρὸς φωτισμὸν ἐκείνων τῶν ὑμετέρων συμπατριωτῶν οἴτινεςχρείαν ἔχουσι φωτισμοῦ περὶ τῆς ἀληθοῦς καταστάσεως τῆς Ἑλλάδος.

Εἰπέτε μοι παρακαλῶ ποῦ δύναμαι ν' ἀγοράσω τρία ἢ τέσσαρα ἀντίτυπα τοῦ περὶ οῦ ὁ λόγος φυλλαδίου ὅπως διανείμω αὐτὰ μεταξὺ φίλων ᾿Αγγλων.

Έπευχόμενος ύμιν τὸ νέον έτος αἴσιον καὶ εὐτυχὲς, διατελώ μετὰ πάσης ὑπολήψεως,

. Όλως υμέτερος,

Π. Σ. Α.

Υ.Γ.—Θὰ ἦτο καλὸν νὰ σταλῆ ἐν ἀντίτυπον πρὸς τὸν ἐν Τεργέστη ἐκδότην τῆς "Κλειοῦς."

9/21 'Iav., 1881.

Αίδεσιμώτατε Κύριε,

*Ελαβον τὴν ὑμετέραν ἐπιστολὴν καὶ χαίρω ὅτι θέλετε νὰ λάβητε τὴν γνωριμίαν μου.

Έπειδη δὲ καὶ ἐγὼ τοῦτ' αὐτὸ ἐπιθυμῶ, μεγίστην θὰ αἰσθανθῶ τέρψιν νὰ σᾶς ἴδω καὶ σφίγξω την χεῖρά σας. Λυποῦμαι ὅμως πολὺ ὅτι τὰς καθημερινὰς εἶμαι ἀπησχολημένος εἰς τὰ μαθήματα μέχρι της ἐβδόμης μ.μ. [μετὰ μεσημβρίαν] καὶ ἐπειδη εἶμαι μόνος λαμβάνω τὸ δεῖπνόν μου ἔξω καὶ ἐπιστρέφω ἀργὰ εἰς τὴν οἰκίαν μου. Μόνον τὰς κυριακὰς δύναμαι νὰ μείνω κατ' οἶκον, ἀλλὰ φοβοῦμαι ἡ ἡμέρα αὖτη θὰ ἢναι ἴσως ὅλως ἀκατάλληλος εἰς ὑμᾶς. Διὰ νὰ σᾶς ἄπαλλάξω τοῦ κόπου, ἀν θέλητε ἐγὼ νὰ ἔλθω νὰ σᾶς ἴδω ἑσπέραν τινὰ περὶ τὰς ὅκτὰ ἢ κυριακήν τινα μετὰ μεσημβρίαν ἢ τὴν ἑσπέραν ἀλλ' ἐὰν ὑμεῖς προτιμᾶτε νὰ ἔλθητε παρ' ἐμὲ, ἀρκεῖ μόνον νά μοι γράψητε καὶ θά με εὕρητε κατ' οἶκον ὁποιανδήποτε κυριακὴν καὶ ἂν ἐγκρίνητε.

Τὸν Κύριον ὃν ὀνομάζετε δὲν τὸν γνωρίζω. ὅΙσως ὁ σύναδελφός μου — τὸν εἰξεύρει. Ἐγὼ εἶμαι Μικρασιανὸς ἐκ τῆς Κυζίκου, ἔκαμα ὅμως τὰς σπουδάς μου ἐν ᾿Αθήναις καὶ ἐν Κωνσταντινουπόλει·

as a Greek I am grateful to you for all that you have written, no less truly than earnestly, on behalf of our nation, for the enlightenment of those among your countrymen who need enlightenment in regard to the real condition of Greece.

Please tell me where I can buy three or four copies of the pamphlet in question, that I may distribute them among English friends.

Wishing you a happy and prosperous New Year, I remain, with all esteem,

Yours very truly,

P. S. A.

P.S.—It would be well that a copy should be sent to the editor of the *Clio*, in Trieste.

9/21 Jan., 1881.

REV. SIR,

I received your letter, and am glad that you wish to make my acquaintance.

Since I also wish the same, I shall feel the greatest pleasure in seeing you, and in clasping your hand. I regret, however, much that on the weekdays I am engaged with lessons until seven p.m., and, as I am single, I take my supper away from home, and return late to my lodgings. Only on Sundays can I remain at home, but I fear this day will be altogether unsuitable to you. To relieve you of trouble, if you choose, let me come to see you some evening about eight, or some Sunday afternoon or evening; or, if you prefer to come to me, it is enough if you simply write to me, and you will find me at home on any Sunday that you may fix.

The gentleman you name I do not know. Perhaps my colleague —— is acquainted with him. I am from Asia Minor—from Cyzicus—but I have studied in Athens and Con-

τοῦτο δὲ εἶνε τὸ δέκατον ἔτος ἀφ' ὅτου ἢλθον εἰς Λονδῖνον. Καὶ ταῦτα ἐπὶ τοῦ παρόντος, πλείονα δὲ ὅταν, σὰν θεῷ, συναντηθῶμεν.

'Ασπάζομαι ύμᾶς, καὶ διατελῶ,

δλως υμέτερος,

К. Л.

Υ.Γ.—'Απὸ τῆς 26 τοῦ μηνὸς τούτου θὰ μεταβαίνω κατὰ πᾶσαν Τετάρτην εἰς — χάριν μαθημάτων καὶ νομίζω ὅτι τὸ μέρος τοῦτο δὲν ἀπέχει πολὺ τοῦ τόπου τῆς κατοικίας σας. Πρὸς τὸ παρὸν δὲν δύναμαι νὰ σᾶς εἴπω ποίαν ὥραν ἀκριβῶς θὰ τελειόνη τὸ μάθηματως περὶ τὰς πέντε ἢ ἔξ μ.μ.

28 Μαρτίου, 1882.

Αιδέσιμε φίλε,

Μόλις σήμερον περιηλθεν είς χειράς μου το υμέτερον ταχυδρομικον δελτάριον, διότι προ πολλων μηνων μετεκομίσθην είς ἄλλην συνοικίαν. Εὐχαριστω ύμιν διὰ τὴν πρόσκλησιν καὶ μετὰ πολλης προθυμίας θὰ ἠρχόμην παρ' υμας, τω μικρά τις ἀδιαθεσία δὲν μὲ ἐκώλυεν Ἐλπίζω ὅταν ἀναλάβω νὰ ἔλθω νὰ προσφέρω υμιν τε καὶ τῆ υμετέρα κυρία τὰ σεβάσματά μου.

Περὶ τοῦ Κυρίου Η. οὐδὲν δύναμαι νὰ εἴπω διότι δὲν εἰξεύρω ποῦ κατοικεῖ.

'Ασπάζομαι ύμᾶς, καὶ διατελῶ, ὅλως ὑμέτερος,

Л. Г.

12 Φεβ., 1881.

Αἰδέσιμε Κύριε,

Πέμπω ὑμῖν διὰ τοῦ ταχυδρομείου δύο Ἑβραϊκὰς ἐφημερίδας, ἃς σήμερον ἐκ Κωνσταντινουπόλεως ἔλαβον καὶ ἀσπάζομαι ὑμᾶς.

Μετά σεβασμοῦ,

δλως υμέτερος,

M. N.

stantinople; and this is the third year since I came to London. So much for the present, and more when (D.V.) we meet.

I salute you, and remain,

Yours very truly,

K. L.

P.S.—Beginning with the 26th of this month, I shall be travelling every Wednesday to —— on account of lessons, and I believe this neighbourhood is not very far from the place of your residence. At present I cannot tell you precisely at what hour the lesson will finish—perhaps about five or six p.m.

28 March, 1882.

REV. AND DEAR SIR,

Your post-card has only just come to hand to-day, on account of my having moved into another neighbourhood many months ago. I thank you for the invitation, and would have come to your house with much pleasure, had not a slight indisposition prevented me. I hope, when I recover, to come and present my respects to you and your wife.

As to Mr. E. I can say nothing, as I do not know where he lives.

With kindest regards, I remain,

Yours truly,

L. G.

12 Feb., 1881.

REV. SIR,

I send you by post two Hebrew newspapers, which I received to-day from Constantinople.

With kind regards,

Yours truly,

M. N.

Τρίτη 'Εσπέρας.

Αἰδέσιμε Κύριε,

"Ελαβον τὸ ταχυδρομικὸν ὑμῶν δελτίον καὶ μετὰ πολλῆς χαρᾶς θὰ ἔλθω νὰ σᾶς ἴδω. 'Αλλὰ φοβοῦμαι θὰ σᾶς ἦναι πολὺς κόπος νὰ μὲ ἀνταμώσητε εἰς τὸν σταθμὸν, καθ' ὅσον μἄλιστα δὲν ἤδυνήθην νὰ ἐξακριβώσω καλὰ τὰ τοῦ σιδηροδρόμου. Νομίζω ὅμως ὅτι εἰς τὰς ἔξ μ.μ. θὰ τελειώσω τὸ μάθημα καὶ θὰ ἔλθω μὲ τὴν πρώτην ἁμαξοστοιχίαν. "Ισως θὰ ἦναι τὸ καλλίτερον νὰ ἔλθω κατ' εὐθεῖαν εἰς τὴν οἰκίαν σας. 'Ερωτῶν θὰ εὕρω αὐτὴν εὐκόλως.

Ολως υμέτερος,

Λ. Γ.

Αίδεσιμώτατε Κύριε,

Παρακαλῶ ὑμᾶς πέμψατέ μου διὰ τοῦ ταχυδρομείου τὰς δύο Ἱσπανο-εβραϊκὰς ἐφημερίδας ἃς εἶχον στείλει ὑμῖν πρό τινος καιροῦ διότι θέλω νὰ τὰς δώσω εἰς φίλον εἰς τὸν ὁποῖον τὰς ὑπεσχέθην.

'Ασπάζομαι ύμᾶς καὶ εἶμαι,

όλως υμέτερος,

M. N.

Δευτέρα.

Αίδεσιμώτατε Κύριε,

Σήμερον ἐπιστρέψας ἐκ Παρισίων εὖρον τὸ ὑμέτερον ταχυδρομικὸν δελτίον καὶ εὐχαριστῶ ὑμῖν διὰ τὴν πρόσκλησιν· λυποῦμαι ὅμως σφόδρα ὅτι δὲν θὰ δυνηθῶ νὰ ἔλθω καὶ παρακαλῶ νά μοι παράσχητε συγγνώμην.

'Ασπάζομαι ύμᾶς ἐκ ψυχῆς καὶ διατελῶ,

όλως υμέτερος,

Ν. Λ.

Tuesday Evening.

REV. SIR,

I have received your post-card, and with much pleasure shall come to see you. But I fear it will be a great deal of trouble to you to meet me at the station, especially as I have not been able to make out the trains clearly. I think, however, that at six p.m. I shall have finished my lesson, and I will come by the first train afterwards. Perhaps it will be best that I should come straight to your house. By asking, I shall easily find it.

Yours truly,

L. G.

REV. SIR.

Please send me by post the two Spanish-Hebrew newspapers which I sent to you some time ago; for I want to give them to a friend to whom I had promised them.

With kind regards, I am,

Yours truly,

M. N.

Monday.

REV. SIR,

To-day, on my return from Paris, I found your post-card, and thank you for the invitation. I regret, however, exceedingly that I shall not be able to come, and beg that you will excuse me.

With kindest and most cordial regards,

I remain,

Yours truly,

N. L.

Δωμάτια 'Αριθ. 95, 96.

Φίλτατε Κύριε ----,

Χθες εσπέρας εφθασα ενταύθα μετὰ τῆς ἀδελφῆς μου καὶ τοῦ γαμβροῦ μου θὰ μείνωμεν καὶ αὔριον καὶ ἀναχωροῦμεν τὴν επομένην, ἴσως ἔλθωμεν σημερὸν μ.μ. καὶ σῶς ἴδωμεν ἀλλὰ αὔριον τὸ γεῦμά μας πέρνομεν εἰς τὸ Ἐενοδοχεῖόν μας εἰς τὸ τραπέζι τὴν 5 μ.μ. Εἴμεθα ὅλοι καλὰ καὶ τὸ αὐτὸ εὕχομαι δι ὑμῶς καὶ τὴν οἰκογένειάν σας. Προσφέρετε τὰς προσρήσεις ὅλων μας εἰς τὴν Κυρίαν σας.

Σας δε ασπαζόμεθα,

П. В., Д. В.

Κύριε Μ---,

Εὐρίσκομαι ἐνταῦθα πρὸ εἴκοσιν ἡμερῶν καὶ δὲν ἀπεφάσισα πότε θ ἀναχωρήσω.

Κατὰ τὴν ἔλυσίν μου ἐσκόπευον νὰ ἔλθω καὶ σᾶς ἴδω πλὴν εἰδοποιήθην ἐγκαίρως ὅτι ἀπουσιάζατε.³ «Αμα εὐκαιρήσω σκοπεύω νὰ ἔλθω νὰ περάσω ὀλίγας ἡμέρας εἰς Λονδῖνον πρὸ τῆς ἀναχωρήσεώς μου καὶ τότε θὰ ἔλθω νὰ σᾶς ἴδω θέλω ὅμως σᾶς γράψει πρὸ μιᾶς ἡμέρας, μήπως καὶ λείψητε πάλιν. Ἐλπίζων ἡ παροῦσά μου νὰ σᾶς εὖρη τόσον ὑμᾶς καθώς καὶ ὅλην σας τὴν οἰκογένειαν ἀπολαύοντας ὑγείας,

Σας φιλικοασπάζομαι,

П. В.

³ In colloquial Modern Greek, the vowel α is used as an alternative of In this instance it has the advantage of marking the tense. $\grave{\alpha}\pi o \nu \sigma \iota d \xi \epsilon \tau \epsilon$, present.

Rooms Nos. 95, 96,

DEAR MR. ---

Yesterday evening I arrived here with my sister and brother-in-law. We shall remain over to-morrow, and leave the following day. Perhaps we shall come this afternoon to see you, but to-morrow we take dinner at our hotel, at the table d'hôte at 5 p.m. We are all well, and I hope you and your family are the same. Give my kind remembrances to your wife.

Yours truly,

P. B. and D. B.

DEAR M-,

I have been here for three weeks (20 days), and have not made up my mind when I shall leave.

On my arrival I intended to come and see you, but learned in time that you were away from home. As soon as I have an opportunity I intend to come and pass a few days in London before my departure, and I will come and see you. I will write, however, a day beforehand, lest you should be away again. Hoping that this letter of mine may find you and all your family in good health,

I am, with kindest regards,

P. B.

 $[\]epsilon$ in the 2nd person singular and plural of the imperfect past active. the more classically correct form, would not be distinguishable from the

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